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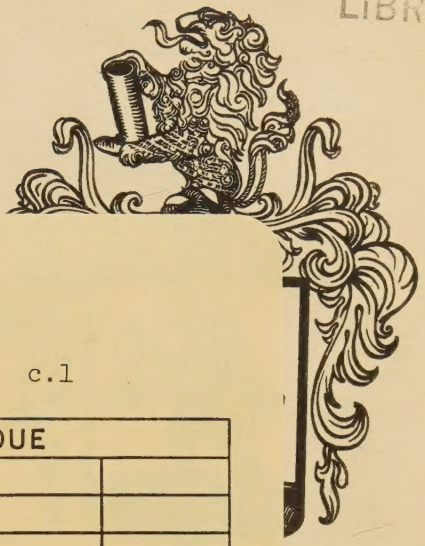

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JULIAN HAWTHORNE
LITERARY EDITOR.
CLARENCE COOK
ART EDITOR.

· THE · COLONIAL · PRESS ·
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Comment dauid fu accuse deuers la bible et hystoire. xxiiij.

pres ce anna dauid
vne femme qui habi
toit en la valee sorech
qui auoit nom
Dalida. dont eſt
ſi grant on vit diuerſes
fois vindrent a da
lidam. .v. princes des

CHOICE EXAMPLES OF BOOK ILLUMINATION.

Fac-similes from Illuminated Manuscripts and Illustrated Books of Early Date.

DELILAH'S TREACHERY TO SAMSON.

From the Clermont-Tonnerre Bible Hystorians, written about 1370.

This plate is reproduced from a manuscript of the celebrated version made by Guyart des Moulins, from the Historia Scolastica, or Bible History, of Peter Comestro. The manuscript is of purely French character, and is very beautiful. The drawing is much superior to that of the thirteenth century, although there is a considerable affinity in style. The figures are painted on elaborate artificial backgrounds, no longer on plain gold; and the effect of solidity or relief is obtained by a method of shading which was unknown in the preceding century. This is done by means of what is called cameo-work in a single color (usually gray, *grisaille*), the gradations of tint being used with remarkable skill and delicacy for the modelling of the figures and the expression of the folds of drapery. A sprinkle of gold here and there, as in the addition of a crown or a helmet, was used to give light to the design. The elaborate backgrounds become a noteworthy feature. They are checkered or diapered, or laid out in the fashion of figured and embroidered tissues, giving a tone of rich completeness to the picture. The cameo or *camaieu* method remained a favorite one till the latter part of the fifteenth century, and was not very frequently employed, because, though not showy, it required a rarer mastery than the handling of bright pigments.

A SHORT HISTORY OF THE ENGLISH PEOPLE

BY

JOHN RICHARD GREEN

WITH A SPECIAL INTRODUCTION BY

ALBERT S. COOK, PH.D., L.H.D.

PROFESSOR OF ENGLISH LANGUAGE AND LITERATURE

AT YALE UNIVERSITY

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CHOICE EXAMPLES OF EARLY PRINTING AND ENGRAVING.

Fac-similes from Rare and Curious Books.

A PAGE FROM THE CHRONICUM ABBATIS USPERGENSIS.

The volume from which this page has been reproduced was printed at Strasburg in 1537, and is considered to be one of the best specimens extant of the books produced by the Strasburg printers. The medallions of the Roman Emperors are treated with great knowledge of effect, and the drawing is correct and firm in imitation of antique models. The effect of the black back-ground is particularly striking, and the wreaths of oak-leaves, olive, and other foliage, which frame the medallions, are conceived in the true spirit of similar features in classical art.

ANNI PHILIPPI.

Philippus primus Imperator Christianus. Eusebius lib. 6. cap. 25.

ANno Dominicę incarnationis cc. xlvij. urbis conditæ nongentesimo xcviij. Marcus Iulius PHILIPPVS xxiiij. ab Augusto inuasit imperium, occiso Gordiano, & unà cum filio suo Gaio Iulio Saturnino Philippo, regnauit annis vij. Isti omnium imperatorum primi Romæ Christiani effecti sunt: & in ipsis Paschæ uigiliis cum iungi uellent sacrificijs, & cõmunicare, à Fabiano pontifice Romano nõ permissi sunt, nisi prius cõfiterentur peccata sua, & inter pœnitentes starent. Quod illi suscipientes libentissime, diuinum sibi metum, & Christianitatis plenissimam fidem rebus & operibus comprobabãt inesse. His anno iam tertio imperantibus, millesimus annus conditæ urbis Romæ impletus est: quo solenniter ab oibus celebrato, innumerabiles bestiæ in circo magno interfectę sunt, Ludiq; theatrales in campo Martio celebrati, tribus diebus ac noctibus populo peruigilante. Ambo deinde, scilicet, pater & filius ab exercitu interfecti sunt: pater Veronæ, capite medio supra ordines dentium pręciso, filius uero Romæ, cum esset annorũ xij. Hic adeo seueri fuit animi, ut iam à quinquennij ætate nullo cuiusquam commento ad ridendum solui potuerit: patremq; ludis secularibus petulantius cachinnantem, licèt adhuc puer, ultu auersato notauerit.

Philippus primo regni sui anno, Philippum filium suum consortem regni facit. Anno domini ccxlviij. Anno domini ccxlix. Alexandriæ Dionysius ordinatur episcopus xij. Annus ab urbe condita millesimus festiue celebratus est Romæ. Anno domini ccl. Anno domini ccli. Anno domini cclij. Philippus urbẽ nominis sui construxit in Thracia. Anno dñi cclij. Philippus senior Veronę, iunior occiditur Romę.

HISTORIA.

Decius.

Martyres sub Decio.

ANno Dñicæ incarnationis ccliij. ab urbe cõdita millesimo quinto, DECIVS in Pannonia inferiori Bubaliæ natus, xxv. ab Augusto inuasit imperium, interfectis eius fraude Philippis, hoc est, patre & filio, & xxx. mensibus, id est, duobus annis & dimidio. Quidam autem scribunt eum uno tantũ anno regnasse: sed hoc multũ discordat passionibus sanctorum, qui leguntur sub eo passi fuisse. Nam cũ legatur Fabianus papa, xiij. sui episcopatus anno martyriũ sub illo accepisse, & huic Corneliũ triennio in sede successisse, itemq; sub eodem passum fuisse, Sixtũ quoq; & Laurentium, & Hyppolitũ, aliosq; ęplures, stare nõ potest, ut tot sibi in Romana sede succedentes, uno anno trucidauerit, maxime cũ Cornelius, ut Ecclesiastica docet historia, triẽnio sedẽ tenuerit. Vñ & de ipsorũ quoq; pontificũ successione quęstio animũ pulsat, quõ Decio regnũ uel uno, uel duob. et dimidio anno tenẽte, Cornelius episcopatum Ro-

Sixtus. Laurentius. Hyppolitus.

ILLUSTRATIONS

FACING PAGE

DELILAH'S TREACHERY TO SAMSON . . . *Frontispiece*
Fac-simile illumination of the Fourteenth Century

A PAGE FROM THE CHRONICUM ABBATIS USPERGENSIS . ii
Fac-simile example of Printing and Engraving in the Sixteenth Century

CHARLES I. AND VAN DYCK AT HAMPTON COURT . . 182
Photogravure from a painting

THE BRITISH EMPIRE 478
Map of the World, showing British Territory

U. Ed. 6/v

A SHORT HISTORY

OF

THE ENGLISH PEOPLE

CHAPTER VII.

THE REFORMATION.

Section I.—The Protestants, 1540—1553.*

AT Cromwell's death the success of his policy was complete. The Monarchy had reached the height of its power. The old liberties of England lay prostrate at the feet of the King. The Lords were cowed and spiritless; the House of Commons was filled with the creatures of the Court and degraded into an engine of tyranny. Royal proclamations were taking the place of parliamentary legislation; benevolences were encroaching more and more on the right of parliamentary taxation. Justice was prostituted in the ordinary courts to the royal will, while the boundless and arbitrary powers of the royal Council were gradually superseding the slower processes of the Common Law. The new religious changes had thrown an almost sacred character over the "majesty" of the King. Henry was the Head of the Church. From the primate to the meanest deacon every minister of it derived from him his sole right to exercise spiritual powers. The voice of its preachers was the echo of his will. He alone

* *Authorities.*—For the close of Henry's reign and for that of Edward, we have a mass of material in Strype's "Memorials," and his lives of Cranmer, Cheke, and Smith, in Mr. Pocock's edition of "Burnet's History of the Reformation," in Hayward's Life of Edward, and Edward's own Journal, in Holinshed's "Chronicle," and Machyn's "Diary" (Camden Society). For the Protectorate see the correspondence published by Mr. Tytler in his "England under Edward VI. and Mary;" much light is thrown on its close by Mr. Nicholls in the

could define orthodoxy or declare heresy. The forms of its worship and belief were changed and rechanged at the royal caprice. Half of its wealth went to swell the royal treasury, and the other half lay at the King's mercy. It was this unprecedented concentration of all power in the hands of a single man that overawed the imagination of Henry's subjects. He was regarded as something high above the laws which govern common men. The voices of statesmen and of priests extolled his wisdom and power as more than human. The Parliament itself rose and bowed to the vacant throne when his name was mentioned. An absolute devotion to his person replaced the old loyalty to the law. When the Primate of the English Church described the chief merit of Cromwell, it was by asserting that he loved the King "no less than he loved God."

It was indeed Cromwell, as we have seen, who more than any man had reared this fabric of king-worship; but he had hardly reared it before it began to give way. The very success of his measures indeed brought about the ruin of his policy. One of the most striking features of his system had been his revival of Parliaments. The great assembly which the Monarchy, from Edward the Fourth to Wolsey, had dreaded and silenced, was called to the front again by Cromwell, and turned into the most formidable weapon of despotism. He saw nothing to fear in a House of Lords whose nobles cowered helpless before the might of the Crown, and whose spiritual members his policy was degrading into mere tools of the royal will. Nor could he find anything to dread in a House of Commons which was crowded with members directly or indirectly nominated by the royal Council. With a Parliament such as this Cromwell might well trust to make the nation itself through its very representatives an accomplice in the work of absolutism. It was by parliamentary statutes that the Church was prostrated at the feet of the Monarchy. It was by bills of attainder that

"Chronicle of Queen Jane" (Camden Society). Among outer observers, the Venetian Soranzo deals with the Protectorate; and the despatches of Giovanni Michiel, published by Mr. Friedmann, with the events of Mary's reign. In spite of endless errors, of Puritan prejudices and deliberate suppressions of the truth (many of which will be found corrected by Dr. Maitland's "Essay on the Reformation"), its mass of facts and wonderful charm of style will always give a great importance to the "Book of Martyrs" of Foxe. The story of the early Protestants has been admirably wrought up by Mr. Froude ("History of England," chap. vi.).

great nobles were brought to the block. It was under constitutional forms that freedom was gagged with new treasons and oaths and questionings. But the success of such a system depended wholly on the absolute servility of Parliament to the will of the Crown, and Cromwell's own action made the continuance of such a servility impossible. The part which the Houses were to play in after years shows the importance of clinging to the forms of constitutional freedom, even when their life is all but lost. In the inevitable reaction against tyranny they furnish centres for the reviving energies of the people, while the returning tide of liberty is enabled through their preservation to flow quietly and naturally along its traditional channels. On one occasion during Cromwell's own rule a " great debate " on the suppression of the lesser monasteries showed that elements of resistance still survived; and these elements developed rapidly as the power of the Crown declined under the minority of Edward and the unpopularity of Mary. To this revival of a spirit of independence the spoliation of the Church largely contributed. Partly from necessity, partly from a desire to build up a faction interested in the maintenance of their ecclesiastical policy, Cromwell and the King squandered the vast mass of wealth which flowed into the Treasury with reckless prodigality. Something like a fifth of the actual land in the kingdom was in this way transferred from the holding of the Church to that of nobles and gentry. Not only were the older houses enriched, but a new aristocracy was erected from among the dependants of the Court. The Russells and the Cavendishes are familiar instances of families which rose from obscurity through the enormous grants of Church-land made to Henry's courtiers. The old baronage was hardly crushed before a new aristocracy took its place. " Those families within or without the bounds of the peerage," observes Mr. Hallam, " who are now deemed the most considerable, will be found, with no great number of exceptions, to have first become conspicuous under the Tudor line of kings, and, if we could trace the title of their estates, to have acquired no small portion of them mediately or immediately from monastic or other ecclesiastical foundations." The leading part which the new peers took in the events which followed Henry's death gave a fresh strength and vigor to the whole order. But the smaller gentry shared in the general enrich-

ment of the landed proprietors, and the new energy of the Lords was soon followed by a display of fresh political independence among the Commons themselves.

But it was above all in the new energy which the religious spirit of the people at large drew from the ecclesiastical changes which he had brought about, that the policy of Cromwell was fatal to the Monarchy. Lollardry, as a great social and popular movement, had ceased to exist, and little remained of the directly religious impulse given by Wyclif beyond a vague restlessness and discontent with the system of the Church. But weak and fitful as was the life of Lollardry, the prosecutions whose records lie scattered over the bishops' registers failed wholly to kill it. We see groups meeting here and there to read "in a great book of heresy all one night certain chapters of the Evangelists in English," while transcripts of Wyclif's tracts passed from hand to hand. The smoldering embers needed but a breath to fan them into flame, and the breath came from William Tyndale. He had passed from Oxford to Cambridge to feel the full impulse given by the appearance there of the New Testament of Erasmus. From that moment one thought was at his heart. "If God spare my life," he said to a learned controversialist, "ere many years I will cause a boy that driveth the plough to know more of the scripture than thou dost." But he was a man of forty before his dream became fact. Drawn from his retirement in Gloucestershire by the news of Luther's protest at Wittemberg, he found shelter for a time in London, and then at Hamburg, before he found his way to the little town which had suddenly become the sacred city of the Reformation. Students of all nations were flocking there with an enthusiasm which resembled that of the Crusades. "As they came in sight of the town," a contemporary tells us, "they returned thanks to God with clasped hands, for from Wittemberg, as heretofore from Jerusalem, the light of evangelical truth had spread to the utmost parts of the earth." In 1525 his version of the New Testament was completed. Driven from Köln, he had to fly with his sheets to Worms, from whence six thousand copies of the New Testament were sent to English shores. But it was not as a mere translation of the Bible that Tyndale's work reached England. It came as a part of the Lutheran movement; it bore the Lutheran stamp in its version of ecclesiastical words; it came too in company

with Luther's bitter invectives and reprints of the tracts of Wyclif. It was denounced as heretical, and a pile of books was burned before Wolsey in St. Paul's Churchyard. Bibles and pamphlets, however, were smuggled over to England and circulated among the poorer and trading classes through the agency of an association of "Christian Brethren," consisting principally of London tradesmen and citizens, but whose missionaries spread over the country at large. They found their way at once to the Universities, where the intellectual impulse given by the New Learning was quickening religious speculation. Cambridge had already won a name for heresy, and the Cambridge scholars whom Wolsey introduced into Cardinal College which he was founding spread the contagion through Oxford. A group of "Brethren" which was formed in Cardinal College for the secret reading and discussion of the Epistles soon included the more intelligent and learned scholars of the University. It was in vain that Clark, the centre of this group, strove to dissuade fresh members from joining it by warnings of the impending dangers. "I fell down on my knees at his feet," says one of them, Anthony Dalaber, "and with tears and sighs besought him that for the tender mercy of God he should not refuse me, saying that I trusted verily that He who had begun this on me would not forsake me, but would give me grace to continue therein to the end. When he heard me say so he came to me, took me in his arms, and kissed me, saying, 'The Lord God Almighty grant you so to do, and from henceforth ever take me for your father, and I will take you for my son in Christ.'" The excitement which followed on this rapid diffusion of Tyndale's works forced Wolsey to more vigorous action; many of the Oxford Brethren were thrown into prison and their books seized. But in spite of the panic of the Protestants, some of whom fled over sea, little severity was really exercised; and Wolsey remained steadily indifferent to all but political matters.

Henry's chief anxiety, indeed, was lest in the outburst against heresy the interest of the New Learning should suffer harm. This was remarkably shown in the protection he extended to one who was destined to eclipse even the fame of Colet as a popular preacher. Hugh Latimer was the son of a Leicestershire yeoman, whose armor the boy had buckled on ere he set out to meet the Cornish insurgents at Blackheath field. He

has himself described the soldierly training of his youth. "My father was delighted to teach me to shoot with the bow. He taught me how to draw, how to lay my body to the bow, not to draw with strength of arm as other nations do, but with the strength of the body." At fourteen he was at Cambridge, flinging himself into the New Learning which was winning its way there with a zeal which at last told on his physical strength. The ardor of his mental efforts left its mark on him in ailments and enfeebled health, from which, vigorous as he was, his frame never wholly freed itself. But he was destined to be known, not as a scholar, but as a preacher. The sturdy good sense of the man shook off the pedantry of the schools as well as the subtlety of the theologian in his addresses from the pulpit. He had little turn for speculation, and in the religious changes of the day we find him constantly lagging behind his brother reformers. But he had the moral earnestness of a Jewish prophet, and his denunciations of wrong had a prophetic directness and fire. "Have pity on your soul," he cried to Henry, "and think that the day is even at hand when you shall give an account of your office, and of the blood that hath been shed by your sword." His irony was yet more telling than his invective. "I would ask you a strange question," he said once at Paul's Cross to a ring of Bishops, "who is the most diligent prelate in all England, that passeth all the rest in doing of his office? I will tell you. It is the Devil! of all the pack of them that have cure, the Devil shall go for my money; for he ordereth his business. Therefore, you unpreaching prelates, learn of the Devil to be diligent in your office. If you will not learn of God, for shame learn of the Devil." But he was far from limiting himself to invective. His homely humor breaks in with story and apologue; his earnestness is always tempered with good sense; his plain and simple style quickens with a shrewd mother-wit. He talks to his hearers as a man talks to his friends, telling stories such as we have given of his own life at home, or chatting about the changes and chances of the day with a transparent simplicity and truth that raises even his chat into grandeur. His theme is always the actual world about him, and in his homely lessons of loyalty, of industry, of pity for the poor, he touches upon almost every subject, from the plow to the throne. No such preaching had been heard in England before his day, and with the growth of

his fame grew the danger of persecution. There were moments when, bold as he was, Latimer's heart failed him. "If I had not trust that God will help me," he wrote once, "I think the ocean sea would have divided my lord of London and me by this day." A citation of heresy at last brought the danger home. "I intend," he wrote with his peculiar medley of humor and pathos, "to make merry with my parishioners this Christmas, for all the sorrow, lest perchance I may never return to them again." But he was saved throughout by the steady protection of the Court. Wolsey upheld him against the threats of the Bishop of Ely; Henry made him his own chaplain; and the King's interposition at this critical moment forced Latimer's judges to content themselves with a few vague words of submission.

Henry's quarrel with Rome saved the Protestants from the keener persecution which troubled them after Wolsey's fall. The divorce, the renunciation of the Papacy, the degradation of the clergy, the suppression of the monasteries, the religious changes, fell like a series of heavy blows upon the priesthood. From persecutors they suddenly sank into men trembling for their very lives. Those whom they had threatened were placed at their head. Cranmer became Primate; Shaxton, a favorer of the new changes, was raised to the see of Salisbury; Barlow, a yet more extreme partisan, to that of St. David's; Hilsey to that of Rochester; Goodrich to that of Ely; Fox to that of Hereford. Latimer himself became Bishop of Worcester, and in a vehement address to the clergy in Convocation taunted them with their greed and superstition in the past, and with their inactivity when the King and his Parliament were laboring for the revival of religion. The aim of Cromwell, as we have seen, was simply that of the New Learning; he desired religious reform rather than revolution, a simplification rather than a change of doctrine, the purification of worship rather than the introduction of a new ritual. But it was impossible to strike blow after blow at the Church without leaning instinctively to the party who sympathized with the German reformation, and were longing for a more radical change at home. Few as these "Lutherans" or "Protestants" still were in numbers, their new hopes made them a formidable force; and in the school of persecution they had learned a violence which delighted in outrages on the faith which had so long

trampled them under foot. At the very outset of Cromwell's changes four Suffolk youths broke into the church at Dovercourt, tore down a wonder-working crucifix, and burned it in the fields. The suppression of the lesser monasteries was the signal for a new outburst of ribald insult to the old religion. The roughness, insolence, and extortion of the Commissioners sent to effect it drove the whole monastic body to despair. Their servants rode along the road with copes for doublets and tunicles for saddle-cloths, and scattered panic among the larger houses which were left. Some sold their jewels and relics to provide for the evil day they saw approaching. Some begged of their own will for dissolution. It was worse when fresh ordinances of the Vicar-General ordered the removal of objects of superstitious veneration. The removal, bitter enough to those whose religion twined itself around the image or the relic which was taken away, was yet more embittered by the insults with which it was accompanied. The miraculous rood at Boxley, which bowed its head and stirred its eyes, was paraded from market to market and exhibited as a juggle before the Court. Images of the Virgin were stripped of their costly vestments and sent to be publicly burnt at London. Latimer forwarded to the capital the figure of Our Lady, which he had thrust out of his cathedral church at Worcester, with rough words of scorn: "She with her old sister of Walsingham, her younger sister of Ipswich, and their two other sisters of Doncaster and Penrice, would make a jolly muster at Smithfield." Fresh orders were given to fling all relics from their reliquaries, and to level every shrine with the ground. The bones of St. Thomas of Canterbury were torn from the stately shrine which had been the glory of his metropolitan church, and his name was erased from the service-books as that of a traitor. The introduction of the English Bible into churches gave a new opening for the zeal of the Protestants. In spite of royal injunctions that it should be read decently and without comment, the young zealots of the party prided themselves on shouting it out to a circle of excited hearers during the service of mass, and accompanied their reading with violent expositions. Protestant maidens took the new English primer to church with them, and studied it ostentatiously during matins. Insult passed into open violence when the Bishops' Courts were invaded and broken up by Protestant mobs; and

law and public opinion were outraged at once when priests who favored the new doctrines began openly to bring home wives to their vicarages. A fiery outburst of popular discussion compensated for the silence of the pulpits. The new Scriptures, in Henry's bitter words of complaint, were "disputed, rimed, sung, and jangled in every tavern and alehouse." The articles which dictated the belief of the English Church roused a furious controversy. Above all, the Sacrament of the Mass, the centre of the Catholic system of faith and worship, and which still remained sacred to the bulk of Englishmen, was attacked with a scurrility and profaneness which passes belief. The doctrine of Transubstantiation, which was as yet recognized by law, was held up to scorn in ballads and mystery plays. In one church a Protestant lawyer raised a dog in his hands when the priest elevated the Host. The most sacred words of the old worship, the words of consecration, "Hoc est corpus," were travestied into a nickname for jugglery as "Hocus-pocus." It was by this attack on the Mass, even more than by the other outrages, that the temper both of Henry and the nation was stirred to a deep resentment; and the first signs of reaction were seen in the Act of the Six Articles, which was passed by the Parliament with general assent. On the doctrine of Transubstantiation, which was reasserted by the first of these, there was no difference of feeling or belief between the men of the New Learning and the older Catholics. But the road to a further instalment of even moderate reform seemed closed by the five other articles which sanctioned communion in one kind, the celibacy of the clergy, monastic vows, private masses, and auricular confession. A more terrible feature of the reaction was the revival of persecution. Burning was denounced as the penalty for a denial of transubstantiation; on a second offence it became the penalty for an infraction of the other five doctrines. A refusal to confess or to attend Mass was made felony. It was in vain that Cranmer, with the five bishops who partially sympathized with the Protestants, struggled against the bill in the Lords: the Commons were "all of one opinion," and Henry himself acted as spokesman on the side of the Articles. In London alone five hundred Protestants were indicted under the new act. Latimer and Shaxton were imprisoned, and the former forced into a resignation of his see. Cranmer himself was only saved by Henry's personal

favor. But the first burst of triumph had no sooner spent itself than the strong hand of Cromwell again made itself felt. Though his opinions remained those of the New Learning and differed little from the general sentiment represented in the Act, he leaned instinctively to the one party which did not long for his fall. His wish was to restrain the Protestant excesses, but he had no mind to ruin the Protestants. The bishops were quietly released. The London indictments were quashed. The magistrates were checked in their enforcement of the law, while a general pardon cleared the prisons of the heretics who had been arrested under its provisions. A few months after the enactment of the Six Articles we find from a Protestant letter that persecution had wholly ceased, "the Word is powerfully preached and books of every kind may safely be exposed for sale."

At Cromwell's fall his designs seemed to be utterly abandoned. The marriage with Anne of Cleves was annulled, and a new Queen found in Catharine Howard, a niece of the Duke of Norfolk. Norfolk himself returned to power, and resumed the policy which Cromwell had interrupted. Like the King he looked to an Imperial alliance rather than an alliance with Francis and the Lutherans. He still clung to the dream of the New Learning, to a purification of the Church through a general Council, and the reconciliation of England with the purified body of Catholicism. For such a purpose it was necessary to vindicate English orthodoxy; and to ally England with the Emperor, by whose influence alone the assembly of such a Council could be brought about. To the hotter Catholics indeed, as to the hotter Protestants, the years after Cromwell's fall seemed years of a gradual return to Catholicism. There was a slight sharpening of persecution for the Protestants, and restrictions were put on the reading of the English Bible. But neither Norfolk nor his master desired any rigorous measure of reaction. There was no thought of reviving the old superstitions, or undoing the work which had been done, but simply of guarding the purified faith against Lutheran heresy. The work of supplying men with means of devotion in their own tongue was still carried on by the publication of an English Litany and prayers, which furnished the germ of the national Prayer Book of a later time. The greater abbeys which had been saved by the energetic resistance of the Parliament in

1536 had in 1539 been involved in the same ruin with the smaller; but in spite of this confiscation the treasury was now empty, and by a bill of 1545 more than two thousand chauntries and chapels, with a hundred and ten hospitals, were suppressed to the profit of the Crown. If the friendship of England was offered to Charles, when the struggle between France and the House of Austria burst again for a time into flame, it was because Henry saw in the Imperial alliance the best hope for the reformation of the Church and the restoration of unity. But, as Cromwell had foreseen, the time for a peaceful reform and for a general reunion of Christendom was past. The Council, so passionately desired, met at Trent in no spirit of conciliation, but to ratify the very superstitions and errors against which the New Learning had protested, and which England and Germany had flung away. The long hostility of France and the House of Austria merged in the greater struggle which was opening between Catholicism and the Reformation. The Emperor allied himself definitely with the Pope. As their hopes of a middle course faded, the Catholic nobles themselves drifted unconsciously with the tide of reaction. Anne Ascue was tortured and burnt with three companions for the denial of Transubstantiation. Latimer was examined before the Council; and Cranmer himself, who in the general dissolution of the moderate party was drifting towards Protestantism as Norfolk was drifting towards Rome, was for a moment in danger. But at the last hours of his life Henry proved himself true to the work he had begun. His resolve not to bow to the pretensions of the Papacy sanctioned at Trent threw him, whether he would or no, back on the policy of the great minister whom he had hurried to the block. He offered to unite in a "League Christian" with the German Princes. He consented to the change, suggested by Cranmer, of the Mass into a Communion Service. He flung the Duke of Norfolk into the Tower as a traitor, and sent his son, the Earl of Surrey, to the block. The Earl of Hertford, the head of the "new men," and known as a patron of the Protestants, came to the front, and was appointed one of the Council of Regency which Henry nominated at his death.

Catharine Howard atoned like Anne Boleyn for her unchastity by a traitor's death; her successor on the throne, Catharine Parr, had the luck to outlive the King. But of

Henry's numerous marriages only three children survived; Mary and Elizabeth, the daughters of Catharine of Aragon and of Anne Boleyn; and Edward, the boy who now ascended the throne as Edward the Sixth, his son by Jane Seymour. As Edward was but nine years old, Henry had appointed a carefully balanced Council of Regency; but the will fell into the keeping of Jane's brother, whom he had raised to the peerage as Lord Hertford, and who at a later time assumed the title of Duke of Somerset. When the list of regents was at last disclosed Gardiner, who had till now been the leading minister, was declared to have been excluded from it; and Hertford seized the whole royal power with the title of Protector. His personal weakness forced him at once to seek for popular support by measures which marked the first retreat of the Monarchy from the position of pure absolutism which it had reached under Henry. The Statute which had given to royal proclamations the force of law was repealed, and several of the new felonies and treasons which Cromwell had created and used with so terrible an effect were erased from the Statute Book. The hope of support from the Protestants united with Hertford's personal predilections in his patronage of the innovations against which Henry had battled to the last. Cranmer had now drifted into a purely Protestant position; and his open break with the older system followed quickly on Hertford's rise to power. "This year," says a contemporary, "the Archbishop of Canterbury did eat meat openly in Lent in the Hall of Lambeth, the like of which was never seen since England was a Christian country." This significant act was followed by a rapid succession of sweeping changes. The legal prohibitions of Lollardry were removed; the Six Articles were repealed; a royal injunction removed all pictures and images from the churches; priests were permitted to marry; the new Communion which had taken the place of the Mass was ordered to be administered in both kinds, and in the English tongue; an English book of Common Prayer, the Liturgy which with slight alterations is still used in the Church of England, replaced the Missal and Breviary from which its contents are mainly drawn. These sweeping religious changes were carried through with the despotism, if not with the rigor, of Cromwell. Gardiner, who in his acceptance of the personal supremacy of the sovereign denounced all ecclesiastical changes

made during the King's minority as illegal and invalid, was sent to the Tower. The power of preaching was restricted by the issue of licenses only to the friends of the Primate. While all counter arguments were rigidly suppressed, a crowd of Protestant pamphleteers flooded the country with vehement invectives against the Mass and its superstitious accompaniments. The assent of noble and landowner was won by the suppression of chauntries and religious gilds, and by glutting their greed with the last spoils of the Church. German and Italian mercenaries were introduced to stamp out the wider popular discontent which broke out in the east, in the west, and in the midland counties. The Cornishmen refused to receive the new service "because it is like a Christmas game." Devonshire demanded in open revolt the restoration of the Mass and the Six Articles. The agrarian discontent, now heightened by economic changes, woke again in the general disorder. Twenty thousand men gathered round the "oak of Reformation" near Norwich, and repulsing the royal troops in a desperate engagement renewed the old cries for the removal of evil counsellors, a prohibition of enclosures, and redress for the grievances of the poor.

Revolt was stamped out in blood; but the weakness which the Protector had shown in presence of the danger, his tampering with popular demands, and the anger of the nobles at his resolve to enforce the laws against enclosures and evictions, ended in his fall. He was forced by the Council to resign, and his power passed to the Earl of Warwick, to whose ruthless severity the suppression of the revolt was mainly due. But the change of governors brought about no change of system. The rule of the upstart nobles who formed the Council of Regency became simply a rule of terror. "The greater part of the people," one of their creatures, Cecil, avowed, "is not in favor of defending this cause, but of aiding its adversaries; on that side are the greater part of the nobles, who absent themselves from Court, all the bishops save three or four, almost all the judges and lawyers, almost all the justices of the peace, the priests who can move their flocks any way, for the whole of the commonalty is in such a state of irritation that it will easily follow any stir towards change." But, heedless of danger from without or from within, Cranmer and his colleagues advanced yet more boldly in the career of innovation. Four prelates who

adhered to the older system were deprived of their sees and committed on frivolous pretexts to the Tower. A new Catechism embodied the doctrines of the reformers; and a Book of Homilies, which enforced the chief Protestant tenets, was appointed to be read in churches. A crowning defiance was given to the doctrine of the Mass by an order to demolish the stone altars and replace them by wooden tables, which were stationed for the most part in the middle of the church. A revised Prayer-book was issued, and every change made in it leaned directly towards the extreme Protestantism which was at this time finding a home at Geneva. Forty-two Articles of Religion were introduced; and though since reduced by omissions to thirty-nine, these have remained to this day the formal standard of doctrine in the English Church. The sufferings of the Protestants had failed to teach them the worth of religious liberty; and a new code of ecclesiastical laws, which was ordered to be drawn up by a board of Commissioners as a substitute for the Canon Law of the Catholic Church, although it shrank from the penalty of death, attached that of perpetual imprisonment or exile to the crimes of heresy, blasphemy, and adultery, and declared excommunication to involve a severance of the offender from the mercy of God, and his deliverance into the tyranny of the devil. Delays in the completion of this Code prevented its legal establishment during Edward's reign; but the use of the new Liturgy and attendance at the new service was enforced by imprisonment, and subscription to the Articles of Faith was demanded by royal authority from all clergymen, churchwardens, and schoolmasters. The distaste for changes so hurried and so rigorously enforced was increased by the daring speculations of the more extreme Protestants. The real value of the religious revolution of the sixteenth century to mankind lay, not in its substitution of one creed for another, but in the new spirit of inquiry, the new freedom of thought and of discussion, which was awakened during the process of change. But however familiar such a truth may be to us, it was absolutely hidden from the England of the time. Men heard with horror that the foundations of faith and morality were questioned, polygamy advocated, oaths denounced as unlawful, community of goods raised into a sacred obligation, the very Godhead of the Founder of Christianity denied. The repeal of the Statute of Heresy left the powers of the Com-

mon Law intact, and Cranmer availed himself of these to send heretics of the last class without mercy to the stake; but within the Church itself the Primate's desire for uniformity was roughly resisted by the more ardent members of his own party. Hooper, who had been named Bishop of Gloucester, refused to wear the episcopal habits, and denounced them as the livery of the "harlot of Babylon," a name for the Papacy which was supposed to have been discovered in the Apocalypse. Ecclesiastical order was almost at an end. Priests flung aside the surplice as superstitious. Patrons of livings presented their huntsmen or gamekeepers to the benefices in their gift, and kept the stipend. All teaching of divinity ceased at the Universities: the students indeed had fallen off in numbers, the libraries were in part scattered or burnt, the intellectual impulse of the New Learning died away. One noble measure indeed, the foundation of eighteen Grammar Schools, was destined to throw a lustre over the name of Edward, but it had no time to bear fruit in his reign. All that men saw was religious and political chaos, in which ecclesiastical order had perished and in which politics were dying down into the squabbles of a knot of nobles over the spoils of the Church and the Crown. The plunder of the chauntries and the gilds failed to glut the appetite of the crew of spoilers. Half the lands of every see were flung to them in vain: the wealthy see of Durham had been suppressed to satisfy their greed; and the whole endowments of the Church were threatened with confiscation. But while the courtiers gorged themselves with manors, the Treasury grew poorer. The coinage was again debased. Crown lands to the value of five millions of our modern money had been granted away to the friends of Somerset and Warwick. The royal expenditure had mounted in seventeen years to more than four times its previous total. It is clear that England must soon have risen against the misrule of the Protectorate, if the Protectorate had not fallen by the intestine divisions of the plunderers themselves.

Section II.—The Martyrs, 1553—1558.

The waning health of Edward warned Warwick, who had now become Duke of Northumberland, of an unlooked-for danger. Mary, the daughter of Catharine of Aragon, who had been placed next to Edward by the Act of Succession, remained firm amidst all the changes of the time to the older faith; and her accession threatened to be the signal for its return. But the bigotry of the young King was easily brought to consent to a daring scheme by which her rights might be set aside. Edward's "plan," as Northumberland dictated it, annulled both the Statute of Succession and the will of his father, to whom the right of disposing of the Crown after the death of his own children had been entrusted by Parliament. It set aside both Mary and Elizabeth, who stood next in the Act. With this exclusion of the direct line of Henry the Eighth the succession would vest, if the rules of hereditary descent were observed, in the descendants of his elder sister Margaret, who had become by her first husband, James the Fourth of Scotland, the grandmother of the young Scottish Queen, Mary Stuart; and, by a second marriage with the Earl of Angus, was the grandmother of Henry Stuart, Lord Darnley. Henry's will, however, had passed by the children of Margaret, and had placed next to Elizabeth in the succession the children of his younger sister Mary, the wife of Charles Brandon, the Duke of Suffolk. Frances, Mary's child by this marriage, was still living, and was the mother of three daughters by her marriage with Grey, Lord Dorset, a hot partisan of the religious changes, who had been raised under the Protectorate to the Dukedom of Suffolk. Frances, however, was passed over, and Edward's "plan" named her eldest child Jane as his successor. The marriage of Jane Grey with Guildford Dudley, the fourth son of Northumberland, was all that was needed to complete the unscrupulous plot. The consent of the judges and council to her succession was extorted by the authority of the dying King, and the new sovereign was proclaimed on Edward's death. But the temper of the whole people rebelled against so lawless a usurpation. The eastern counties rose as one man to support Mary; and when Northumberland marched from London with ten thousand at his back to crush the rising, the

Londoners, Protestant as they were, showed their ill-will by a stubborn silence. "The people crowd to look upon us," the Duke noted gloomily, "but not one calls 'God speed ye.'" The Council no sooner saw the popular reaction than they proclaimed Mary Queen; the fleet and the levies of the shires declared in her favor. Northumberland's courage suddenly gave way, and his retreat to Cambridge was the signal for a general defection. The Duke himself threw his cap into the air and shouted with his men for Queen Mary. But his submission failed to avert his doom; and the death of Northumberland drew with it the imprisonment in the Tower of the hapless girl whom he had made the tool of his ambition. The whole system which had been pursued during Edward's reign fell with a sudden crash. London indeed retained much of its Protestant sympathy, but over the rest of the country the tide of reaction swept without a check. The married priests were driven from their churches, the images were replaced. In many parishes the new Prayer-book was set aside and the Mass restored. The Parliament which met in October annulled the laws made respecting religion during the past reign. Gardiner was drawn from the Tower. Bonner and the deposed bishops were restored to their sees. Ridley, with the others who had displaced them, was again expelled, and Latimer and Cranmer were sent to the Tower. But with the restoration of the system of Henry the Eighth the popular impulse was satisfied. The people had no more sympathy with Mary's leanings towards Rome than with the violence of the Protestants. The Parliament was with difficulty brought to set aside the new Prayer-book, and clung obstinately to the Church-lands and to the Royal Supremacy.

Nor was England more favorable to the marriage on which, from motives both of policy and religious zeal, Mary had set her heart. The Emperor had ceased to be the object of hope or confidence as a mediator who would at once purify the Church from abuses and restore the unity of Christendom: he had ranged himself definitely on the side of the Papacy and of the Council of Trent; and the cruelties of the Inquisition which he introduced into Flanders gave a terrible indication of the bigotry which he was to bequeath to his House. The marriage with his son Philip, whose hand he offered to his cousin Mary, meant an absolute submission to the Papacy,

and the undoing not only of the Protestant reformation, but of the more moderate reforms of the New Learning. On the other hand, it would have the political advantage of securing Mary's throne against the pretensions of the young Queen of Scots, Mary Stuart, who had become formidable by her marriage with the heir of the French Crown; and whose adherents already alleged the illegitimate birth of both Mary and Elizabeth, through the annulling of their mothers' marriages, as a ground for denying their right of succession. To the issue of the marriage he proposed, Charles promised the heritage of the Low Countries, while he accepted the demand made by Mary's minister, Bishop Gardiner of Winchester, and by the Council, of complete independence both of policy and action on the part of England, in case of such a union. The temptation was great, and Mary's resolution overleapt all obstacles. But in spite of the toleration which she had promised, and had as yet observed, the announcement of her design drove the Protestants into a panic of despair. Risings which broke out in the west and centre of the country were quickly put down, and the Duke of Suffolk, who appeared in arms at Leicester, was sent to the Tower. The danger was far more formidable when the dread that Spaniards were coming "to conquer the realm" roused Kent into revolt under Sir Thomas Wyatt. The ships in the Thames submitted to be seized by the insurgents. A party of the trainbands of London, who marched under the Duke of Norfolk, against them, deserted to the rebels in a mass with shouts of "A Wyatt! a Wyatt! we are all Englishmen!" Had the insurgents moved quickly on the capital, its gates would at once have been flung open and success would have been assured. But in the critical moment Mary was saved by her queenly courage. Riding boldly to the Guildhall she appealed with "a man's voice" to the loyalty of the citizens, and when Wyatt appeared on the Southwark bank the bridge was secured. The issue hung on the question which side London would take; and the insurgent leader pushed desperately up the Thames, seized a bridge at Kingston, threw his force across the river, and marched rapidly back on the capital. The night march along miry roads wearied and disorganized his men, the bulk of whom were cut off from their leader by a royal force which had gathered in the fields at what is now Hyde Park Corner, but Wyatt himself, with a handful of followers, pushed

desperately on to Temple Bar. "I have kept touch," he cried as he sank exhausted at the gate; but it was closed, his adherents within were powerless to effect their promised diversion in his favor, and the daring leader was seized and sent to the Tower.

The courage of the Queen, who had refused to fly even while the rebels were marching beneath her palace walls, was only equalled by her terrible revenge. The hour was come when the Protestants were at her feet, and she struck without mercy. Lady Jane, her father, her husband, and her uncle atoned for the ambition of the House of Suffolk by the death of traitors. Wyatt and his chief adherents followed them to execution, while the bodies of the poorer insurgents were dangling on gibbets round London. Elizabeth, who had with some reason been suspected of complicity in the insurrection, was sent to the Tower; and only saved from death by the interposition of the Council. But the failure of the revolt not only crushed the Protestant party, it secured the marriage on which Mary was resolved. She used it to wring a reluctant consent from the Parliament, and meeting Philip at Winchester in the ensuing summer became his wife. The temporizing measures to which the Queen had been forced by the earlier difficulties of her reign could now be laid safely aside. Mary was resolved to bring about a submission to Rome; and her minister Gardiner fell back on the old ecclesiastical order, as the moderate party which had supported the policy of Henry the Eighth saw its hopes disappear, and ranged himself definitely on the side of a unity which could now only be brought about by a reconciliation with the Papacy. The Spanish match was hardly concluded, when the negotiations with Rome were brought to a final issue. The attainder of Reginald Pole, who had been appointed by the Pope to receive the submission of the realm, was reversed; and the Legate, who entered London by the river with his cross gleaming from the prow of his barge, was solemnly welcomed by a compliant Parliament. The two Houses decided by a formal vote to return to the obedience of the Papal See, and received on their knees the absolution which freed the realm from the guilt incurred by its schism and heresy. But, even in the hour of her triumph, the temper both of Parliament and the nation warned the Queen of the failure of her hope to bind England to a purely Catholic policy. The grow-

ing independence of the two Houses was seen in their rejection of measure after measure proposed by the Crown. A proposal to oust Elizabeth from the line of succession could not even be submitted to the Houses, nor could their assent be won to the postponing of her succession to that of Philip. Though the statutes abolishing Papal jurisdiction in England were repealed, they rejected all proposals for the restoration of Church-lands to the clergy. A proposal to renew the laws against heresy was thrown out by the Lords, even after the failure of Wyatt's insurrection, and only Philip's influence secured the re-enactment of the statute of Henry the Fifth in a later Parliament. Nor was the temper of the nation at large less decided. The sullen discontent of London compelled its Bishop, Bonner, to withdraw the inquisitorial articles by which he hoped to purge his diocese of heresy. Even the Council was divided on the question of persecution, and in the very interests of Catholicism the Emperor himself counselled prudence and delay. Philip gave the same counsel. But whether from without or from within, warning was wasted on the fierce bigotry of the Queen.

It was a moment when the prospects of the party of reform seemed utterly hopeless. Spain had taken openly the lead in the great Catholic movement, and England was being dragged, however reluctantly, by the Spanish marriage into the current of reaction. Its opponents were broken by the failure of their revolt, and unpopular through the memory of their violence and greed. Now that the laws against heresy were enacted, Mary pressed for their execution; and in 1555 the opposition of her councillors was at last mastered, and the work of death began. But the cause which prosperity had ruined revived in the dark hour of persecution. If the Protestants had not known how to govern, they knew how to die. The story of Rowland Taylor, the Vicar of Hadleigh, tells us more of the work which was now begun, and of the effect it was likely to produce, than pages of historic dissertation. Taylor, who as a man of mark had been one of the first victims chosen for execution, was arrested in London, and condemned to suffer in his own parish. His wife, "suspecting that her husband should that night be carried away," had waited through the darkness with her children in the porch of St. Botolph's beside Aldgate. "Now when the sheriff his company came against

St. Botolph's Church, Elizabeth cried, saying, 'O my dear father! Mother! mother! here is my father led away!' Then cried his wife, 'Rowland, Rowland, where art thou?'—for it was a very dark morning, that the one could not see the other. Dr. Taylor answered, 'I am here, dear wife,' and stayed. The sheriff's men would have led him forth, but the sheriff said, 'Stay a little, masters, I pray you, and let him speak to his wife.' Then came she to him, and he took his daughter Mary in his arms, and he and his wife and Elizabeth knelt down and said the Lord's prayer. At which sight the sheriff wept apace, and so did divers others of the company. After they had prayed he rose up and kissed his wife and shook her by the hand, and said, 'Farewell, my dear wife, be of good comfort, for I am quiet in my conscience! God shall still be a father to my children.' . . . Then said his wife, 'God be with thee, dear Rowland! I will, with God's grace, meet thee at Hadleigh.' . . . All the way Dr. Taylor was merry and cheerful as one that accounted himself going to a most pleasant banquet or bridal. . . . Coming within two miles of Hadleigh he desired to light off his horse, which done he leaped and set a frisk or twain as men commonly do for dancing. 'Why, master Doctor,' quoth the Sheriff, 'how do you now?' He answered, 'Well, God be praised, Master Sheriff, never better; for now I know I am almost at home. I lack not past two stiles to go over, and I am even at my Father's house!' . . . The streets of Hadleigh were beset on both sides with men and women of the town and country who waited to see him; whom when they beheld so led to death, with weeping eyes and lamentable voices, they cried, 'Ah, good Lord! there goeth our good shepherd from us!'" The journey was at last over. "'What place is this,' he asked, 'and what meaneth it that so much people are gathered together?' It was answered, 'It is Oldham Common, the place where you must suffer, and the people are come to look upon you.' Then said he, 'Thanked be God, I am even at home!' . . . . But when the people saw his reverend and ancient face, with a long white beard, they burst out with weeping tears and cried, saying, 'God save thee, good Dr. Taylor; God strengthen thee and help thee; the Holy Ghost comfort thee!' He wished, but was not suffered, to speak. When he had prayed, he went to the stake and kissed it, and set himself into a pitch-barrel which they had set for

him to stand on, and so stood with his back upright against the stake, with his hands folded together and his eyes towards heaven, and so let himself be burned." One of the executioners "cruelly cast a fagot at him, which hit upon his head and brake his face that the blood ran down his visage. Then said Dr. Taylor, 'O friend, I have harm enough—what needed that?'" One more act of brutality brought his sufferings to an end.—"So stood he still without either crying or moving, with his hands folded together, till Soyce with a halberd struck him on the head that the brains fell out, and the dead corpse fell down into the fire."

The terror of death was powerless against men like these. Bonner, the Bishop of London, to whom, as Bishop of the diocese in which the Council sate, its victims were generally delivered for execution, but who, in spite of the nickname and hatred which his official prominence in the work of death earned him, seems to have been naturally a good-humored and merciful man, asked a youth who was brought before him whether he thought he could bear the fire. The boy at once held his hand without flinching in the flame of a candle which stood by. Rogers, a fellow-worker with Tyndale in the translation of the Bible, and one of the foremost among the Protestant preachers, died bathing his hands in the flame "as if it had been in cold water." Even the commonest lives gleamed for a moment into poetry at the stake. "Pray for me," a boy, William Hunter, who had been brought home to Brentwood to suffer, asked of the bystanders. "I will pray no more for thee," one of them replied, "than I will pray for a dog." "'Then,' said William, 'Son of God, shine upon me;' and immediately the sun in the elements shone out of a dark cloud so full in his face that he was constrained to look another way; whereat the people mused, because it was so dark a little time before." The persecution fell heavily on London, and on Kent, Sussex, and the Eastern Counties, the homes of the mining and manufacturing industries; a host of Protestants were driven over sea to find refuge at Strasburg or Geneva. But the work of terror failed in the very ends for which it was wrought. The old spirit of insolent defiance, of outrageous violence, was roused again at the challenge of persecution. A Protestant hung a string of puddings round a priest's neck in derision of his beads. The restored images were grossly

insulted. The old scurrilous ballads were heard again in the streets. One miserable wretch, driven to frenzy, stabbed the priest of St. Margaret's as he stood with the chalice in his hand. It was a more formidable sign of the times that acts of violence such as these no longer stirred the people at large to their former resentment. The horror of the persecution left no room for other feelings. Every death at the stake won hundreds to the cause of its victims. "You have lost the hearts of twenty thousands that were rank Papists," a Protestant wrote to Bonner, "within these twelve months." Bonner indeed, never a very zealous persecutor, was sick of his work; and the energy of the bishops soon relaxed. But Mary had no thought of hesitation in the course she had begun. "Rattling letters" from the council roused the lagging prelates to fresh activity and the martyrdoms went steadily on. Two prelates had already perished; Hooper, the Bishop of Gloucester, had been burned in his own cathedral city; Ferrar, the Bishop of St. David's, had suffered at Caermarthen. Latimer and Bishop Ridley of London were now drawn from their prison at Oxford. "Play the man, Master Ridley," cried the old preacher of the Reformation as the flames shot up around him; "we shall this day light such a candle by God's grace in England as I trust shall never be put out." One victim remained, far beneath many who had preceded him in character, but high above them in his position in the Church of England. The other prelates who had suffered had been created after the separation from Rome, and were hardly regarded as bishops by their opponents. But, whatever had been his part in the schism, Cranmer had received his Pallium from the Pope. He was, in the eyes of all, Archbishop of Canterbury, the successor of St. Augustine and of St. Thomas in the second see of Western Christendom. To burn the Primate of the English Church for heresy was to shut out meaner victims from all hope of escape. But revenge and religious zeal alike urged Mary to bring Cranmer to the stake. First among the many decisions in which the Archbishop had prostituted justice to Henry's will stood that by which he had annulled the King's marriage with Catharine and declared Mary a bastard. The last of his political acts had been to join, whether reluctantly or no, in the shameless plot to exclude Mary from the throne. His great position too made him more than any man the repre-

sentative of the religious revolution which had passed over the land. His figure stood with those of Henry and of Cromwell on the frontispiece of the English Bible. The decisive change which had been given to the character of the Reformation under Edward was due wholly to Cranmer. It was his voice that men heard and still hear in the accents of the English Liturgy. As an Archbishop, Cranmer's judgment rested with no meaner tribunal than that of Rome, and his execution had been necessarily delayed till its sentence could be given. But the courage which he had shown since the accession of Mary gave way the moment his final doom was announced. The moral cowardice which had displayed itself in his miserable compliance with the lust and despotism of Henry displayed itself again in six successive recantations by which he hoped to purchase pardon. But pardon was impossible; and Cranmer's strangely mingled nature found a power in its very weakness when he was brought into the church of St. Mary at Oxford to repeat his recantation on the way to the stake. "Now," ended his address to the hushed congregation before him, "now I come to the great thing that troubleth my conscience more than any other thing that I ever said or did in my life, and that is the setting abroad of writings contrary to the truth; which here I now renounce and refuse as things written by my hand contrary to the truth which I thought in my heart, and written for fear of death to save my life, if it might be. And, forasmuch as my hand offended in writing contrary to my heart, my hand therefore shall be the first punished; for if I come to the fire, it shall be the first burned." "This was the hand that wrote it," he again exclaimed at the stake, "therefore it shall suffer first punishment;" and holding it steadily in the flame "he never stirred nor cried" till life was gone.

It was with the unerring instinct of a popular movement that, among a crowd of far more heroic sufferers, the Protestants fixed, in spite of his recantations, on the martyrdom of Cranmer as the death-blow to Catholicism in England. For one man who felt within him the joy of Rowland Taylor at the prospect of the stake, there were thousands who felt the shuddering dread of Cranmer. The triumphant cry of Latimer could reach only hearts as bold as his own; but the sad pathos of the Primate's humiliation and repentance struck chords of sympathy and pity in the hearts of all. It is from that moment that

we may trace the bitter remembrance of the blood shed in the cause of Rome; which, however partial and unjust it must seem to an historic observer, still lies graven deep in the temper of the English people. The overthrow of his projects for the permanent acquisition of England to the House of Austria had disenchanted Philip of his stay in the realm; and on the disappearance of all hope of a child, he had left the country in spite of Mary's passionate entreaties. But the Queen struggled desperately on. She did what was possible to satisfy the unyielding Pope. In the face of the Parliament's significant reluctance even to restore the first-fruits to the Church, she refounded all she could of the abbeys which had been suppressed; the greatest of these, that of Westminster, was re-established in 1556. Above all, she pressed on the work of persecution. It had spread now from bishops and priests to the people itself. The sufferers were sent in batches to the flames. In a single day thirteen victims, two of them women, were burnt at Stratford-le-Bow. Seventy-three Protestants of Colchester were dragged through the streets of London, tied to a single rope. A new commission for the suppression of heresy was exempted by royal authority from all restrictions of law which fettered its activity. The Universities were visited; and the corpses of foreign teachers who had found a resting place there under Edward were torn from their graves and reduced to ashes. The penalties of martial law were threatened against the possessors of heretical books issued from Geneva; the treasonable contents of which indeed, and their constant exhortations to rebellion and civil war, justly called for stern repression. But the work of terror broke down before the silent revolt of the whole nation. Open sympathy began to be shown to the sufferers for conscience' sake. In the three and a half years of the persecution nearly three hundred victims had perished at the stake. The people sickened at the work of death. The crowd round the fire at Smithfield shouted "Amen" to the prayer of seven martyrs whom Bonner had condemned, and prayed with them that God would strengthen them. A general discontent was roused when, in spite of the pledges given at her marriage, Mary dragged England into a war to support Philip —who on the Emperor's resignation had succeeded to his dominions of Spain, Flanders, and the New World—in a struggle against France. The war ended in disaster. With characteris-

tic secrecy and energy, the Duke of Guise flung himself upon Calais, and compelled it to surrender before succor could arrive. "The chief jewel of the realm," as Mary herself called it, was suddenly reft away; and the surrender of Guisnes, which soon followed, left England without a foot of land on the Continent. Bitterly as the blow was felt, the Council, though passionately pressed by the Queen, could find neither money nor men for any attempt to recover the town. The forced loan to which she resorted came in slowly. The levies mutinied and dispersed. The death of Mary alone averted a general revolt, and a burst of enthusiastic joy hailed the accession of Elizabeth.

Section III.—Elizabeth, 1558—1560.*

Never had the fortunes of England sunk to a lower ebb than at the moment when Elizabeth mounted the throne. The country was humiliated by defeat and brought to the verge of rebellion by the bloodshed and misgovernment of Mary's reign. The old social discontent, trampled down for a time by the horsemen of Somerset, remained a menace to public order. The religious strife had passed beyond hope of reconciliation, now that the reformers were parted from their opponents by the fires of Smithfield and the party of the New Learning all but dissolved. The more earnest Catholics were bound helplessly to Rome. The temper of the Protestants, burned at home or driven into exile abroad, had become a fiercer thing, and the Calvinistic refugees were pouring back from Geneva with dreams of revolutionary change in Church and State. England, dragged at the heels of Philip into a useless and ruinous war, was left without an ally save Spain; while

* *Authorities.*—Camden's "Life of Elizabeth." For ecclesiastical matter's, Strype's "Annals," his lives of Parker, Grindal, and Whitgift, and the "Zürich Letters" (Parker Society), are important. The State Papers are being calendared for the Master of the Rolls, and fresh light may be looked for from the Cecil Papers and the documents at Simancas, some of which are embodied in Mr. Froude's "History" (vols. vii. to xii.). We have also the Burleigh Papers, the Sidney Papers, the Sadler State Papers, the Hardwicke State Papers, letters published by Mr. Wright in his "Elizabeth and her Times," the collections of Murdin, the Egerton Papers, the "Letters of Elizabeth and James VI.," published by Mr. Bruce. The "Papiers d'Etat" of Cardinal Granvelle and the French despatches published by M. Teulet are valuable.

France, mistress of Calais, became mistress of the Channel. Not only was Scotland a standing danger in the north, through the French marriage of its Queen Mary Stuart and its consequent bondage to French policy; but Mary Stuart and her husband now assumed the style and arms of English sovereigns, and threatened to rouse every Catholic throughout the realm against Elizabeth's title. In presence of this host of dangers the country lay helpless, without army or fleet, or the means of manning one, for the treasury, already drained by the waste of Edward's reign, had been utterly exhausted by Mary's restoration of the Church-lands in possession of the Crown, and by the cost of her war with France.

England's one hope lay in the character of her Queen. Elizabeth was now in her twenty-fifth year. Personally she had more than her mother's beauty; her figure was commanding, her face long but queenly and intelligent, her eyes quick and fine. She had grown up amidst the liberal culture of Henry's court a bold horsewoman, a good shot, a graceful dancer, a skilled musician, and an accomplished scholar. She studied every morning the Greek Testament, and followed this by the tragedies of Sophocles or orations of Demosthenes, and could "rub up her rusty Greek" at need to bandy pedantry with a Vice-Chancellor. But she was far from being a mere pedant. The new literature which was springing up around her found constant welcome in her court. She spoke Italian and French as fluently as her mother-tongue. She was familiar with Ariosto and Tasso. Even amidst the affectation and love of anagrams and puerilities which sullied her later years, she listened with delight to the "Faerie Queen," and found a smile for "Master Spenser" when he appeared in her presence. Her moral temper recalled in its strange contrasts the mixed blood within her veins. She was at once the daughter of Henry and of Anne Boleyn. From her father she inherited her frank and hearty address, her love of popularity and of free intercourse with the people, her dauntless courage and her amazing self-confidence. Her harsh, manlike voice, her impetuous will, her pride, her furious outbursts of anger came to her with her Tudor blood. She rated great nobles as if they were schoolboys; she met the insolence of Essex with a box on the ear; she would break now and then into the gravest deliberations to swear at her ministers like a fishwife. But strangely in

contrast with the violent outlines of her Tudor temper stood the sensuous, self-indulgent nature she derived from Anne Boleyn. Splendor and pleasure were with Elizabeth the very air she breathed. Her delight was to move in perpetual progresses from castle to castle through a series of gorgeous pageants, fanciful and extravagant as a caliph's dream. She loved gaiety and laughter and wit. A happy retort or a finished compliment never failed to win her favor. She hoarded jewels. Her dresses were innumerable. Her vanity remained, even to old age, the vanity of a coquette in her teens. No adulation was too fulsome for her, no flattery of her beauty too gross. "To see her was heaven," Hatton told her, "the lack of her was hell." She would play with her rings that her courtiers might note the delicacy of her hands; or dance a coranto that the French ambassador, hidden dexterously behind a curtain, might report her sprightliness to his master. Her levity, her frivolous laughter, her unwomanly jests gave color to a thousand scandals. Her character in fact, like her portraits, was utterly without shade. Of womanly reserve or self-restraint she knew nothing. No instinct of delicacy veiled the voluptuous temper which had broken out in the romps of her girlhood and showed itself almost ostentatiously throughout her later life. Personal beauty in a man was a sure passport to her liking. She patted handsome young squires on the neck when they knelt to kiss her hand, and fondled her "sweet Robin," Lord Leicester, in the face of the court.

It was no wonder that the statesmen whom she outwitted held Elizabeth almost to the last to be little more than a frivolous woman, or that Philip of Spain wondered how "a wanton" could hold in check the policy of the Escurial. But the Elizabeth whom they saw was far from being all of Elizabeth. The wilfulness of Henry, the triviality of Anne Boleyn played over the surface of a nature hard as steel, a temper purely intellectual, the very type of reason untouched by imagination or passion. Luxurious and pleasure-loving as she seemed, Elizabeth lived simply and frugally, and she worked hard. Her vanity and caprice had no weight whatever with her in state affairs. The coquette of the presence-chamber became the coolest and hardest of politicians at the council-board. Fresh from the flattery of her courtiers, she would tolerate no flattery in the closet; she was herself plain and downright of

speech with her counsellors, and she looked for a corresponding plainness of speech in return. If any trace of her sex lingered in her actual statesmanship, it was seen in the simplicity and tenacity of purpose that often underlies a woman's fluctuations of feeling. It was this in part which gave her her marked superiority over the statesmen of her time. No nobler group of ministers ever gathered round a council-board than those who gathered round the council-board of Elizabeth. But she was the instrument of none. She listened, she weighed, she used or put by the counsels of each in turn, but her policy as a whole was her own. It was a policy, not of genius, but of good sense. Her aims were simple and obvious: to preserve her throne, to keep England out of war, to restore civil and religious order. Something of womanly caution and timidity perhaps backed the passionless indifference with which she set aside the larger schemes of ambition which were ever opening before her eyes. She was resolute in her refusal of the Low Countries. She rejected with a laugh the offers of the Protestants to make her "head of the religion" and "mistress of the seas." But her amazing success in the end sprang mainly from this wise limitation of her aims. She had a finer sense than any of her counsellors of her real resources; she knew instinctively how far she could go, and what she could do. Her cold, critical intellect was never swayed by enthusiasm or by panic either to exaggerate or to under-estimate her risks or her power.

Of political wisdom indeed in its larger and more generous sense Elizabeth had little or none; but her political tact was unerring. She seldom saw her course at a glance, but she played with a hundred courses, fitfully and discursively, as a musician runs his fingers over the keyboard, till she hit suddenly upon the right one. Her nature was essentially practical and of the present. She distrusted a plan in fact just in proportion to its speculative range or its out-look into the future. Her notion of statesmanship lay in watching how things turned out around her, and in seizing the moment for making the best of them. A policy of this limited, practical, tentative order was not only best suited to the England of her day, to its small resources and the transitional character of its religious and political belief, but it was one eminently suited to Elizabeth's peculiar powers. It was a policy of detail, and in details her

wonderful readiness and ingenuity found scope for their exercise. "No War, my Lords," the Queen used to cry imperiously at the council-board, "No War!" but her hatred of war sprang less from her aversion to blood or to expense, real as was her aversion to both, than from the fact that peace left the field open to the diplomatic manœuvres and intrigues in which she excelled. Her delight in the consciousness of her ingenuity broke out in a thousand puckish freaks, freaks in which one can hardly see any purpose beyond the purpose of sheer mystification. She revelled in "bye-ways" and "crooked ways." She played with grave cabinets as a cat plays with a mouse, and with much of the same feline delight in the mere embarrassment of her victims. When she was weary of mystifying foreign statesmen she turned to find fresh sport in mystifying her own ministers. Had Elizabeth written the story of her reign she would have prided herself, not on the triumph of England or the ruin of Spain, but on the skill with which she had hoodwinked and outwitted every statesman in Europe during fifty years. Nor was her trickery without political value. Ignoble, inexpressibly wearisome as the Queen's diplomacy seems to us now, tracing it as we do through a thousand despatches, it succeeded in its main end. It gained time, and every year that was gained doubled Elizabeth's strength. Nothing is more revolting in the Queen, but nothing is more characteristic, than her shameless mendacity. It was an age of political lying, but in the profusion and recklessness of her lies Elizabeth stood without a peer in Christendom. A falsehood was to her simply an intellectual means of meeting a difficulty; and the ease with which she asserted or denied whatever suited her purpose was only equalled by the cynical indifference with which she met the exposure of her lies as soon as their purpose was answered. The same purely intellectual view of things showed itself in the dexterous use she made of her very faults. Her levity carried her gayly over moments of detection and embarrassment where better women would have died of shame. She screened her tentative and hesitating statesmanship under the natural timidity and vacillation of her sex. She turned her very luxury and sports to good account. There were moments of grave danger in her reign when the country remained indifferent to its perils, as it saw the Queen give her days to hawking and hunting, and her nights to dancing and plays.

Her vanity and affectation, her womanly fickleness and caprice, all had their part in the diplomatic comedies she played with the successive candidates for her hand. If political necessities made her life a lonely one, she had at any rate the satisfaction of averting war and conspiracies by love sonnets and romantic interviews, or of gaining a year of tranquillity by the dexterous spinning out of a flirtation.

As we track Elizabeth through her tortuous mazes of lying and intrigue, the sense of her greatness is almost lost in a sense of contempt. But wrapped as they were in a cloud of mystery, the aims of her policy were throughout temperate and simple, and they were pursued with a singular tenacity. The sudden acts of energy which from time to time broke her habitual hesitation proved that it was no hesitation of weakness. Elizabeth could wait and finesse; but when the hour was come she could strike, and strike hard. Her natural temper indeed tended to a rash self-confidence rather than to self-distrust. She had, as strong natures always have, an unbounded confidence in her luck. "Her Majesty counts much on Fortune," Walsingham wrote bitterly; "I wish she would trust more in Almighty God." The diplomatists who censured at one moment her irresolution, her delay, her changes of front, censure at the next her "obstinacy," her iron will, her defiance of what seemed to them inevitable ruin. "This woman," Philip's envoy wrote after a wasted remonstrance, "this woman is possessed by a hundred thousand devils." To her own subjects, indeed, who knew nothing of her manœuvres and retreats, of her "bye-ways" and "crooked ways," she seemed the embodiment of dauntless resolution. Brave as they were, the men who swept the Spanish Main or glided between the icebergs of Baffin's Bay never doubted that the palm of bravery lay with their Queen. Her steadiness and courage in the pursuit of her aims were equalled by the wisdom with which she chose the men to accomplish them. She had a quick eye for merit of any sort, and a wonderful power of enlisting its whole energy in her service. The sagacity which chose Cecil and Walsingham was just as unerring in its choice of the meanest of her agents. Her success indeed in securing from the beginning of her reign to its end, with the single exception of Leicester, precisely the right men for the work she set them to do sprang in great measure from the noblest characteristic of her

intellect. If in loftiness of aim her temper fell below many of the tempers of her time, in the breadth of its range, in the universality of its sympathy it stood far above them all. Elizabeth could talk poetry with Spenser and philosophy with Bruno; she could discuss Euphuism with Lyly, and enjoy the chivalry of Essex; she could turn from talk of the last fashions to pore with Cecil over despatches and treasury books; she could pass from tracking traitors with Walsingham to settle points of doctrine with Parker, or to calculate with Frobisher the chances of a northwest passage to the Indies. The versatility and many-sidedness of her mind enabled her to understand every phase of the intellectual movement of her day, and to fix by a sort of instinct on its higher representatives. But the greatness of the Queen rests above all on her power over her people. We have had grander and nobler rulers, but none so popular as Elizabeth. The passion of love, of loyalty, of admiration which finds its most perfect expression in the "Faerie Queen," throbbed as intensely through the veins of her meanest subjects. To England, during her reign of half a century, she was a virgin and a Protestant Queen; and her immorality, her absolute want of religious enthusiasm, failed utterly to blur the brightness of the national ideal. Her worst acts broke fruitlessly against the general devotion. A Puritan, whose hand she cut off in a freak of tyrannous resentment, waved his hat with the hand that was left, and shouted "God save Queen Elizabeth!" Of her faults, indeed, England beyond the circle of her court knew little or nothing. The shiftings of her diplomacy were never seen outside the royal closet. The nation at large could only judge her foreign policy by its main outlines, by its temperance and good sense, and above all by its success. But every Englishman was able to judge Elizabeth in her rule at home, in her love of peace, her instinct of order, the firmness and moderation of her government, the judicious spirit of conciliation and compromise among warring factions which gave the country an unexampled tranquillity at a time when almost every other country in Europe was torn with civil war. Every sign of the growing prosperity, the sight of London as it became the mart of the world, of stately mansions as they rose on every manor, told, and justly told, in Elizabeth's favor. In one act of her civil administration she showed the boldness and originality of a great ruler; for the

opening of her reign saw her face the social difficulty which had so long impeded English progress, by the issue of a commission of inquiry which ended in the solution of the problem by the system of poor-laws. She lent a ready patronage to the new commerce; she considered its extension and protection as a part of public policy, and her statue in the centre of the London Exchange was a tribute on the part of the merchant class to the interest with which she watched and shared personally in its enterprises. Her thrift won a general gratitude. The memories of the Terror and of the Martyrs threw into bright relief the aversion from bloodshed which was conspicuous in her earlier reign, and never wholly wanting through its fiercer close. Above all there was a general confidence in her instinctive knowledge of the national temper. Her finger was always on the public pulse. She knew exactly when she could resist the feeling of her people, and when she must give way before the new sentiment of freedom which her policy unconsciously fostered. But when she retreated, her defeat had all the grace of victory; and the frankness and unreserve of her surrender won back at once the love that her resistance had lost. Her attitude at home in fact was that of a woman whose pride in the well-being of her subjects, and whose longing for their favor, were the one warm touch in the coldness of her natural temper. If Elizabeth could be said to love anything, she loved England. "Nothing," she said to her first Parliament in words of unwonted fire, "nothing, no worldly thing under the sun, is so dear to me as the love and good-will of my subjects." And the love and good-will which were so dear to her she fully won.

She clung perhaps to her popularity the more passionately that it hid in some measure from her the terrible loneliness of her life. She was the last of the Tudors, the last of Henry's children; and her nearest relatives were Mary Stuart and the House of Suffolk, one the avowed, the other the secret claimant of her throne. Among her mother's kindred she found but a single cousin. Whatever womanly tenderness she had wrapt itself around Leicester; but a marriage with Leicester was impossible, and every other union, could she even have bent to one, was denied to her by the political difficulties of her position. The one cry of bitterness which burst from Elizabeth revealed her terrible sense of the solitude of her life.

"The Queen of Scots," she cried at the birth of James, "has a fair son, and I am but a barren stock." But the loneliness of her position only reflected the loneliness of her nature. She stood utterly apart from the world around her, sometimes above it, sometimes below it, but never of it. It was only on its intellectual side that Elizabeth touched the England of her day. All its moral aspects were simply dead to her. It was a time when men were being lifted into nobleness by the new moral energy which seemed suddenly to pulse through the whole people, when honor and enthusiasm took colors of poetic beauty, and religion became a chivalry. But the finer sentiments of the men around her touched Elizabeth simply as the fair tints of a picture would have touched her. She made her market with equal indifference out of the heroism of William of Orange or the bigotry of Philip. The noblest aims and lives were only counters on her board. She was the one soul in her realm whom the news of St. Bartholomew stirred to no thirst for vengeance; and while England was thrilling with its triumph over the Armada, its Queen was coolly grumbling over the cost, and making her profit out of the spoiled provisions she had ordered for the fleet that saved her. To the voice of gratitude, indeed, she was for the most part deaf. She accepted services such as were never rendered to any other English sovereign without a thought of return. Walsingham spent his fortune in saving her life and her throne, and she left him to die a beggar. But, as if by a strange irony, it was to this very want of sympathy that she owed some of the grander features of her character. If she was without love she was without hate. She cherished no petty resentments; she never stooped to envy or suspicion of the men who served her. She was indifferent to abuse. Her good-humor was never ruffled by the charges of wantonness and cruelty with which the Jesuits filled every Court in Europe. She was insensible to fear. Her life became at last the mark for assassin after assassin, but the thought of peril was the one hardest to bring home to her. Even when the Catholic plots broke out in her very household she would listen to no proposals for the removal of Catholics from her court.

It was this moral isolation which told so strangely both for good and for evil on her policy towards the Church. The young Queen was not without a sense of religion. But she

was almost wholly destitute of spiritual emotion, or of any consciousness of the vast questions with which theology strove to deal. While the world around her was being swayed more and more by theological beliefs and controversies, Elizabeth was absolutely untouched by them. She was a child of the Italian Renascence rather than of the New Learning of Colet or Erasmus, and her attitude towards the enthusiasm of her time was that of Lorenzo de' Medici towards Savonarola. Her mind was unruffled by the spiritual problems which were vexing the minds around her; to Elizabeth indeed they were not only unintelligible, they were a little ridiculous. She had the same intellectual contempt for the superstition of the Romanist as for the bigotry of the Protestant. While she ordered Catholic images to be flung into the fire, she quizzed the Puritans as "brethren in Christ." But she had no sort of religious aversion from either Puritan or Papist. The Protestants grumbled at the Catholic nobles whom she admitted to the presence. The Catholics grumbled at the Protestant statesmen whom she called to her council-board. But to Elizabeth the arrangement was the most natural thing in the world. She looked at theological differences in a purely political light. She agreed with Henry the Fourth that a kingdom was well worth a mass. It seemed an obvious thing to her to hold out hopes of conversion as a means of deceiving Philip, or to gain a point in negotiation by restoring the crucifix to her chapel. The first interest in her own mind was the interest of public order, and she never could understand how it could fail to be first in everyone's mind. Her ingenuity set itself to construct a system in which ecclesiastical unity should not jar against the rights of conscience; a compromise which merely acquired outer "conformity" to the established worship while, as she was never weary of repeating, it "left opinion free." She fell back from the very first on the system of Henry the Eighth. "I will do," she told the Spanish ambassador, "as my father did." She opened negotiations with the Papal See, till the Pope's summons to submit her claim of succession to the judgment of Rome made compromise impossible. The first work of her Parliament was to declare her legitimacy and title to the crown, to restore the royal supremacy, and to abjure all foreign authority and jurisdiction. At her entry into London Elizabeth kissed the English Bible which the citizens presented to her

and promised "diligently to read therein." Further she had no personal wish to go. A third of the Council and at least two-thirds of the people were as opposed to any radical changes in religion as the Queen. Among the gentry the older and wealthier were on the conservative side, and only the younger and meaner on the other. But it was soon necessary to go further. If the Protestants were the less numerous, they were the abler and the more vigorous party; and the exiles who returned from Geneva brought with them a fiercer hatred of Catholicism. To every Protestant the Mass was identified with the fires of Smithfield, while Edward's Prayer-book was hallowed by the memories of the Martyrs. But if Elizabeth won the Protestants by an Act of Uniformity which restored the English Prayer-book and enforced its use on the clergy on pain of deprivation, the alterations she made in its language showed her wish to conciliate the Catholics as far as possible. She had no mind merely to restore the system of the Protectorate. She dropped the words "Head of the Church" from the royal title. The forty-two Articles which Cranmer had drawn up were left in abeyance. If Elizabeth had had her will, she would have retained the celibacy of the clergy and restored the use of crucifixes in the churches. In part indeed of her effort she was foiled by the increased bitterness of the reformers. The London mob tore down the crosses in the streets. Her attempt to retain the crucifix or enforce the celibacy of the priesthood fell dead before the opposition of the Protestant clergy. On the other hand, the Marian bishops, with a single exception, discerned the Protestant drift of the changes she was making, and bore imprisonment and deprivation rather than accept the oath required by the Act of Supremacy. But to the mass of the nation the compromise of Elizabeth seems to have been fairly acceptable. The bulk of the clergy, if they did not take the oath, practically submitted to the Act of Supremacy and adopted the Prayer-book. Of the few who openly refused only two hundred were deprived, and many went unharmed. No marked repugnance to the new worship was shown by the people at large; and Elizabeth was able to turn from questions of belief to the question of order.

She found in Matthew Parker, whom Pole's death enabled her to raise to the see of Canterbury, an agent in the reorganization of the Church whose patience and moderation were akin

to her own. Theologically the Primate was a moderate man, but he was resolute to restore order in the discipline and worship of the Church. The whole machinery of English religion had been thrown out of gear by the rapid and radical changes of the past two reigns. The majority of the parish priests were still Catholic in heart; sometimes mass was celebrated at the parsonage for the more rigid Catholics, and the new communion in church for the more rigid Protestants. Sometimes both parties knelt together at the same altar-rails, the one to receive hosts consecrated by the priest at home after the old usage, the other wafers consecrated in Church after the new. In many parishes of the north no change of service was made at all. On the other hand, the new Protestant clergy were often unpopular, and roused the disgust of the people by their violence and greed. Chapters plundered their own estates by leases and fines and by felling timber. The marriages of the clergy became a scandal, which was increased when the gorgeous vestments of the old worship were cut up into gowns and bodices for the priests' wives. The new services sometimes turned into scenes of utter disorder where the clergy wore what dress they pleased and the communicant stood or sate as he liked; while the old altars were broken down and the communion-table was often a bare board upon trestles. The people, naturally enough, were found to be "utterly devoid of religion," and came to church "as to a May game." To the difficulties which Parker found in the temper of the reformers and their opponents new difficulties were added by the freaks of the Queen. If she had no convictions, she had tastes; and her taste revolted from the bareness of Protestant ritual and above all from the marriage of priests. "Leave that alone," she shouted to Dean Nowell from the royal closet as he denounced the use of images—"stick to your text, Master Dean, leave that alone!" When Parker was firm in resisting the introduction of the crucifix or of celibacy, Elizabeth showed her resentment at his firmness by an insult to his wife. Married ladies were addressed at this time as "Madam," unmarried ladies as "Mistress;" and when Mrs. Parker advanced at the close of a sumptuous entertainment at Lambeth to take leave of the Queen, Elizabeth feigned a momentary hesitation. "Madam," she said at last, "I may not call you, and Mistress I am loth to call you; however, I thank you for your good cheer." To

the end of her reign indeed Elizabeth remained as bold a plunderer of the wealth of the bishops as either of her predecessors, and carved out rewards for her ministers from the Church-lands with a queenly disregard of the rights of property. Lord Burleigh built up the estate of the house of Cecil out of the demesnes of the see of Peterborough. The neighborhood of Hatton Garden to Ely Place recalls the spoliation of another bishopric in favor of the Queen's sprightly chancellor. Her reply to the bishop's protest against this robbery showed what Elizabeth meant by her Ecclesiastical Supremacy. "Proud prelate," she wrote, "you know what you were before I made you what you are! If you do not immediately comply with my request, by God I will unfrock you." But freaks of this sort had little real influence beside the steady support which the Queen gave to the Primate in his work of order. She suffered no plunder save her own, and she was earnest for the restoration of order and decency in the outer arrangements of the Church. The vacant sees were filled for the most part with learned and able men; and England seemed to settle quietly down in a religious peace.

The settlement of religion, however, was not the only pressing care which met Elizabeth as she mounted the throne. The country was drained by war; yet she could only free herself from war, and from the dependence on Spain which it involved, by acquiescing in the loss of Calais. But though peace was won by the sacrifice, France remained openly hostile; the Dauphin and his wife, Mary Stuart, had assumed the arms and style of King and Queen of England; and their pretensions became a source of immediate danger through the presence of a French army in Scotland. To understand, however, what had taken place there we must cursorily review the past history of the Northern Kingdom. From the moment when England finally abandoned the fruitless effort to subdue it the story of Scotland had been a miserable one. Whatever peace might be concluded, a sleepless dread of the old danger from the south tied the country to an alliance with France, which dragged it into the vortex of the Hundred Years' War. But after the final defeat and capture of David in the field of Neville's Cross the struggle died down on both sides into marauding forays and battles, like those of Otterburn and Homildon Hill, in which alternate victories were won by the feudal lords

of the Scotch or English border. The ballad of "Chevy Chase" brings home to us the spirit of the contest, the daring and defiance which stirred Sidney's heart "more than with a trumpet." But its effect on the internal development of Scotland was utterly ruinous. The houses of Douglas and of March which it raised into supremacy only interrupted their strife with England to battle fiercely with one another to coerce their King. The power of the Crown sank in fact into insignificance under the earlier sovereigns of the line of Stuart which had succeeded to the throne on the extinction of the male line of Bruce. Invasions and civil feuds not only arrested but even rolled back the national industry and prosperity. The country was a chaos of disorder and misrule, in which the peasant and the trader were the victims of feudal outrage. The Border became a lawless land, where robbery and violence reigned utterly without check. So pitiable seemed the state of the kingdom that the clans of the Highlands drew together at last to swoop upon it as a certain prey; but the common peril united the factions of the nobles, and the victory of Harlaw saved the Lowlands from the rule of the Celt. A great name at last broke the line of the Scottish kings. Schooled by a long captivity in England, James the First returned to his realm to be the ablest of her rulers as he was the first of her poets. In the thirteen years of a short but wonderful reign justice and order were restored for awhile, the Scotch Parliament organized, the clans of the Highlands assailed in their own fastnesses and reduced to swear fealty to the "Saxon" King. James turned to deal with the great houses, but feudal violence was still too strong for the hand of the law, and a band of ruffians who burst into the royal chamber left the King lifeless with sixteen stabs in his body. His death was the signal for a struggle between the House of Douglas and the Crown, which lasted through half a century. Order, however, crept gradually in; the exile of the Douglases left the Scottish monarchs supreme in the Lowlands; while their dominion over the Highlands was secured by the ruin of the Lords of the Isles. But in its outer policy the country still followed in the wake of France; every quarrel between French King and English King brought danger with it on the Scottish border; till Henry the Seventh bound England and Scotland together for a time by bestowing in 1502 the hand of his daughter Margaret on the Scottish king.

The union was dissolved, however, by the strife with France which followed the accession of Henry the Eighth; war broke out anew, and the terrible defeat and death of James the Fourth at Flodden Field involved his realm in the turbulence and misrule of a minority. His successor James the Fifth, though nephew of the English King, from the outset of his reign took up an attitude hostile to England; and Church and people were ready to aid in plunging the two countries into a fresh struggle. His defeat at Solway Moss brought the young King broken-hearted to his grave. "It came with a lass, and it will go with a lass," he cried, as they brought him on his death-bed the news of Mary Stuart's birth. The hand of his infant successor at once became the subject of rivalry between England and France. Had Mary, as Henry the Eighth desired, been wedded to Edward the Sixth, the whole destinies of Europe might have been changed by the union of the two realms; but the recent bloodshed had embittered Scotland, and the high-handed way in which Somerset pushed the marriage project completed the breach. Somerset's invasion and victory at Pinkie Cleugh only enabled Mary of Guise, the French wife of James the Fifth, who had become Regent of the realm at his death, to induce the Scotch estates to consent to the union of her child with the heir of the French crown, the Dauphin Francis. From that moment, as we have seen, the claims of the Scottish Queen on the English throne became so formidable a danger as to drive Mary Tudor to her marriage with Philip of Spain. But the danger became a still greater one on the accession of Elizabeth, whose legitimacy no Catholic acknowledged, and whose religious attitude tended to throw the Catholic party into her rival's hands.

In spite of the peace with France, therefore, Francis and Mary persisted in their pretensions; and a French force landed at Leith, with the connivance of Mary of Guise. The appearance of this force on the Border was intended to bring about a Catholic rising. But the hostility between France and Spain bound Philip, for the moment, to the support of Elizabeth; and his influence over the Catholics secured quiet for a time. The Queen, too, played with their hopes of a religious reaction by talk of her own reconciliation with the Papacy and admission of a Papal legate to the realm, and by plans for her marriage with an Austrian and Catholic prince. Meanwhile she

parried the blow to Scotland itself, where the Reformation had begun rapidly to gain ground, by secretly encouraging the "Lords of the Congregation," as the nobles who headed the Protestant party were styled, to rise against the Regent. Since her accession Elizabeth's diplomacy had gained her a year, and her matchless activity had used the year to good purpose. Order was restored throughout England, the Church was reorganized, the debts of the Crown were in part paid off, the treasury was recruited, a navy created, and a force ready for action in the north, when the defeat of her Scotch adherents forced her at last to throw aside the mask. As yet she stood almost alone in her self-reliance. Spain believed her ruin to be certain; France despised her chances; her very Council was in despair. The one minister in whom she dared to confide was Cecil, the youngest and boldest of her advisers, and even Cecil trembled for her success. But lies and hesitation were no sooner put aside than the Queen's vigor and tenacity came fairly into play. At a moment when D'Oysel, the French commander, was on the point of crushing the Lords of the Congregation, an English fleet appeared suddenly in the Forth and forced the Regent's army to fall back upon Leith. The Queen made a formal treaty with the Lords, and promised to assist them in the expulsion of the strangers. France was torn by internal strife, and could send neither money nor men. In March, Lord Grey moved over the border with 8,000 men to join the Lords of the Congregation in the siege of Leith. The Scots indeed gave little aid; and an assault on the town signally failed. Philip too in a sudden jealousy of Elizabeth's growing strength demanded the abandonment of the enterprise. But Elizabeth was immovable. Famine did its work better than the sword; and in two treaties with the Scotch and English, the envoys of Francis and Mary at last promised to withdraw the French, and leave the government to a Council of the Lords; and acknowledged Elizabeth's title to her throne. A Scotch Parliament at once declared Calvinism the national religion. Both Act and Treaty indeed were set aside by Francis and Mary, but Elizabeth's policy had in fact broken the dependence of Scotland on France, and bound to her side the strongest and most vigorous party among its nobles.

Section IV.—England and Mary Stuart, 1560—1572.*

The issue of the Scotch war revealed suddenly to Europe the vigor of Elizabeth, and the real strength of her throne. She had freed herself from the control of Philip, she had defied France, she had averted the danger from the North by the creation of an English party among the nobles of Scotland. The same use of religious divisions gave here a similar check on the hostility of France. The Hugenots, as the French Protestants were called, had become a formidable party under the guidance of Admiral Coligni, and the defeat of their rising against the family of the Guises, who stood at the head of the French Catholics and were supreme at the Court of Francis and Mary, threw them on the support and alliance of Elizabeth. But if the decisive outbreak of the great religious struggle, so long looked for between the Old Faith and the New, gave Elizabeth strength abroad, it weakened her at home. Her Catholic subjects lost all hope of her conversion as they saw the Queen allying herself with Scotch Calvinists and French Huguenots; her hopes of a religious compromise in matters of worship were broken by the issue of a Papal brief which forbade attendance at the English service; and Philip of Spain, freed like herself from the fear of France by its religious divisions, had less reason to hold the English Catholics in check. He was preparing, in fact, to take a new political stand as the patron of Catholicism throughout the world; and his troops were directed to support the Guises in the civil war which broke out after the death of Francis the Second, and to attack the heretics wherever they might find them. "Religion," he told Elizabeth, "was being made a cloak for anarchy and revolution." It was at the moment when the last hopes of the English Catholics were dispelled by the Queen's refusal to take part in the Council of Trent that Mary Stuart, whom the death of her husband had left a stranger in France, landed at Leith. Girl as she was, and she was only nineteen, she was hardly inferior

* *Authorities.*—As before. Ranke's "English History," "History of the Reformation," by Knox. For Mary Stuart, the works of Buchanan and Leslie, Melville's Memoirs, collections of Keith and Anderson. For the Dutch revolt Motley's "Rise of the Dutch Republic," and "History of the United Netherlands."

in intellectual power to Elizabeth herself, while in fire and grace and brilliancy of temper she stood high above her. She brought with her the voluptuous refinement of the French Renascence: she would lounge for days in bed, and rise only at night for dances and music. But her frame was of iron, and incapable of fatigue; she galloped ninety miles after her last defeat without a pause save to change horses. She loved risk and adventure and the ring of arms; as she rode in a foray to the north, the grim swordsmen beside her heard her wish she was a man, "to know what life it was to lie all night in the fields, or to walk on the cawsey with a Glasgow buckler and a broadsword." But in the closet she was as cool and astute a politician as Elizabeth herself; with plans as subtle, but of a far wider and grander range than the Queen's. "Whatever policy is in all the chief and best practised heads of France," wrote an English envoy, "whatever craft, falsehood, and deceit is in all the subtle brains of Scotland, is either fresh in this woman's memory, or she can fetch it out with a wet finger." Her beauty, her exquisite grace of manner, her generosity of temper and warmth of affection, her frankness of speech, her sensibility, her gaiety, her womanly tears, her manlike courage, the play and freedom of her nature, the flashes of poetry that broke from her at every intense moment of her life, flung a spell over friend or foe which has only deepened with the lapse of years. Even to Knollys, the sternest Puritan of his day, she seemed in her captivity to be "a notable woman." "She seemeth to regard no ceremonious honor besides the acknowledgment of her estate royal. She showeth a disposition to speak much, to be bold, to be pleasant, to be very familiar. She showeth a great desire to be avenged on her enemies. She showeth a readiness to expose herself to all perils in hope of victory. She desireth much to hear of hardiness and valiancy, commending by name all approved hardy men of her country though they be her enemies, and she concealeth no cowardice even in her friends." As yet men knew nothing of the stern bigotry, the intensity of passion, which lay beneath the winning surface of Mary's womanhood. But they at once recognized her political ability. She had seized eagerly on the new strength which was given her by her husband's death. Her cause was no longer hampered, either in Scotland or in England, by a national jealousy

of French interference. It was with a resolve to break the league between Elizabeth and the Scotch Protestants, to unite her own realm around her, and thus to give a firm base for her intrigues among the English Catholics, that Mary landed at Leith. The effect of her presence was marvellous. Her personal fascination revived the national loyalty, and swept all Scotland to her feet. Knox, the greatest and sternest of the Calvinistic preachers, alone withstood her spell. The rough Scotch nobles owned that there was in Mary "some enchantment whereby men are bewitched." A promise of religious toleration united her subjects in support of the claim which she advanced to be named Elizabeth's successor. But the question of the succession, like the question of her marriage, was with Elizabeth a question of life and death. Her wedding with a Catholic or a Protestant suitor would have been equally the end of her system of balance and national union, a signal for the revolt of the party which she disappointed and for the triumphant dictation of the party which she satisfied. "If a Catholic prince come here," a Spanish ambassador wrote while pressing an Austrian marriage, "the first Mass he attends will be the signal for a revolt." It was so with the question of the succession. To name a Protestant successor from the House of Suffolk would have driven every Catholic to insurrection. To name Mary was to stir Protestantism to a rising of despair, and to leave Elizabeth at the mercy of every fanatical assassin who wished to clear the way for a Catholic ruler. "I am not so foolish," was the Queen's reply to Mary, "as to hang a winding-sheet before my eyes."

But the pressure on her was great, and Mary looked to the triumph of Catholicism in France to increase the pressure. It was this which drove Elizabeth to listen to the cry of the Huguenots at the moment when they were yielding to the strength of the Guises. Hate war as she might, the instinct of self-preservation dragged her into the great struggle; and in spite of the menaces of Philip, money and six thousand men were promised to the aid of the Protestants under Condé. But a fatal overthrow of the Huguenot army at Dreux left the Guises masters of France, and brought the danger to the very doors of England. The hopes of the English Catholics rose higher. Though the Pope delayed to issue his Bull of Deposition, a Papal brief pronounced joining in the Common

Prayer schismatic, and forbade the attendance of Catholics at church. With the issue of this brief the conformity of worship which Elizabeth had sought to establish came to an end. The hotter Catholics withdrew from church. Heavy fines were laid on them as recusants; fines which, as their numbers increased, became a valuable source of supply for the exchequer. But no fines could compensate for the moral blow which their withdrawal dealt. It was the beginning of a struggle which Elizabeth had averted through three memorable years. Protestant fanaticism met Catholic fanaticism. The tidings of Dreux spread panic through the realm. Parliament showed its terror by measures of a new severity. "There has been enough of words," said the Queen's minister, Sir Francis Knollys; "it were time to draw sword." The sword was drawn in a Test Act, the first in a series of penal statutes which weighed upon English Catholics for two hundred years. By this statute an oath of allegiance to the Queen and abjuration of the temporal authority of the Pope was exacted from all holders of office, lay or spiritual, with the exception of peers. Its effect was to place the whole power of the realm in the hands either of Protestants or of Catholics who accepted Elizabeth's legitimacy and her ecclesiastical jurisdiction in the teeth of the Papacy. Caution indeed was used in applying this test to the laity, but pressure was more roughly put on the clergy. Many of the parish priests, though they had submitted to the use of the Prayer-book, had not taken the oath prescribed by the Act of Uniformity. As yet Elizabeth had cautiously refused to allow any strict inquiry into their opinions. But a commission was now opened by her order at Lambeth, with the Primate at its head, to enforce the Act; while thirty-nine of the Articles drawn up under Edward were adopted as a standard of faith, and acceptance of them demanded of the clergy.

It is possible that Elizabeth might have clung to her older policy of conciliation had she foreseen how suddenly the danger that appalled her was to pass away. At this crisis she was able, as usual, to "count on Fortune." The assassination of the Duke of Guise broke up his party; a policy of moderation and balance prevailed at the French Court; Catharine of Medicis was now supreme, and her aim was still an aim of peace. The Queen's good luck was checkered by a merited humiliation. She had sold her aid to the Huguenots in their

hour of distress at the price of the surrender of Havre, and Havre was again wrested from her by the reunion of the French parties. Peace with France in the following spring secured her a year's respite in her anxieties; and Mary was utterly foiled in her plan for bringing the pressure of a united Scotland, backed by France, to bear upon her rival. But the defeat only threw her on a yet more formidable scheme. She was weary of the mask of religious indifference which her policy had forced her to wear with the view of securing the general support of her subjects. She resolved now to appeal to the English Catholics on the ground of Catholicism. Next to the Scottish Queen in the line of blood stood Henry Stuart, Lord Darnley, a son of the Countess of Lennox, and grandson of Margaret Tudor by her second marriage with the Earl of Angus, as Mary was her grandchild by Margaret's first marriage with James the Fourth. Though the House of Lennox conformed to the new system of English worship, its sympathies were known to be Catholic, and the hopes of the Catholics wrapped themselves round its heir. It was by a match with Henry Stuart that Mary now determined to unite the forces of Catholicism. The match was regarded on all sides as a challenge to Protestantism. Philip had till now looked upon Mary's system of toleration and on her hopes from France with equal suspicion. But he now drew slowly to her side. "She is the one gate," he owned, "through which Religion can be restored in England. All the rest are closed." It was in vain that Elizabeth strove to prevent the marriage by a threat of war, or by secret plots for the seizure of Mary and the driving of Darnley back over the border. The Lords of the Congregation woke with a start from their confidence in the Queen, and her half-brother, Lord James Stuart, better known as Earl of Murray, mustered his Protestant confederates. But their revolt was hardly declared when Mary marched on them with pistols in her belt, and drove their leaders helplessly over the border. A rumor spread that she was in league with Spain and with France, where the influences of the Guises was again strong. Elizabeth took refuge in the meanest dissimulation, while the announcement of Mary's pregnancy soon gave her a strength which swept aside Philip's counsels of caution and delay. "With the help of God and of your Holiness," Mary wrote to the Pope, "I will leap over the wall."

Rizzio, an Italian who had counselled the marriage, still remained her adviser, and the daring advice he gave fell in with her natural temper. She demanded a recognition of her succession. She resolved in the coming Parliament to restore Catholicism in Scotland; and to secure the banishment of Murray and his companions. The English Catholics of the North were ready to revolt as soon as she was ready to aid them. No such danger had ever threatened Elizabeth as this, but again she could "trust to Fortune." Mary had staked all on her union with Darnley, and yet only a few months had passed since her wedding day when men saw that she "hated the King." The boy turned out a dissolute, insolent husband; and Mary's scornful refusal of his claim of the "crown matrimonial," a refusal which Darnley attributed to Rizzio's counsels, drove his jealousy to madness. At the very moment when the Queen revealed the extent of her schemes by her dismissal of the English ambassador, the young King, followed by his kindred the Douglases, burst into her chamber, dragged Rizzio from her presence, and stabbed him brutally in an outer chamber. The darker features of Mary's character were now to develop themselves. Darnley, keen as was her thirst for vengeance on him, was needful to the triumph of her political aims. She masked her hatred beneath a show of affection, which succeeded in severing the wretched boy from his fellow-conspirators, and in gaining his help in an escape to Dunbar. Once free, she marched in triumph on Edinburgh at the head of eight thousand men under the Earl of Bothwell, while Morton, Ruthven and Lindesay fled in terror over the border. With wise dissimulation, however, she fell back on her system of religious toleration. But her intrigues with the English Catholics were never interrupted, and her court was full of refugees from the northern counties. "Your actions," Elizabeth wrote in a sudden break of fierce candor, "are as full of venom as your words of honey." The birth of her child, the future James the Sixth of Scotland and First of England, doubled Mary's strength. "Your friends are so increased," her ambassador wrote to her from England, "that many whole shires are ready to rebel, and their captains named by election of the nobility." The anxiety of the English Parliament which met at this crisis proved that the danger was felt to be real. The Houses saw but one way of

providing against it; and they renewed their appeal for the Queen's marriage and for a settlement of the succession. As we have seen, both of these measures involved even greater dangers than they averted; but Elizabeth stood alone in her resistance to them. To settle the succession was at once to draw the sword. The Queen therefore on this point stood firm. The promise to marry, which she gave after a furious burst of anger, she was no doubt resolved to evade as she had evaded it before. But the quarrel with the Commons which followed on her prohibition of any debate on the succession, a quarrel to which we shall recur at a later time, hit Elizabeth hard. It was "secret foes at home," she told the Commons as their quarrel passed away in a warm reconciliation, "who thought to work me that mischief which never foreign enemies could bring to pass, which is the hatred of my Commons. Do you think that either I am so unmindful of your surety by succession, wherein is all my care, or that I went about to break your liberties? No! it never was my meaning; but to stay you before you fell into the ditch." It was impossible for her however to explain the real reasons for her course, and the dissolution of the Parliament left her face to face with a national discontent added to the ever-deepening peril from without.

One terrible event suddenly struck light through the gathering clouds. Mary had used Darnley as a tool to effect the ruin of his confederates and to further her policy, but since his share in Rizzio's murder she had loathed and avoided him. Ominous words dropped from her lips. "Unless she were freed of him some way," she said, "she had no pleasure to live." Her purpose of vengeance was quickened by her passion for the Earl of Bothwell, the boldest and most unscrupulous of the border nobles. The Earl's desperate temper shrank from no obstacles to a union with the Queen. Divorce would free him from his own wife. Darnley might be struck down by a conspiracy of the lords whom he had deserted and betrayed, and who still looked on him as their bitterest foe. The exiled nobles were recalled; there were dark whispers among the Lords. The terrible secret of the deed which followed is still wrapt in a cloud of doubt and mystery which will probably never be wholly dispelled. The Queen's mood seemed suddenly to change. Her hatred to

Darnley passed all at once into demonstrations of the old affection. He had fallen sick with vice and misery, and she visited him on his sick bed, and persuaded him to follow her to Edinburgh. She visited him again in a ruinous and lonely house near the palace, in which he was lodged by her order, kissed him as she bade him farewell, and rode gayly back to a wedding-dance at Holyrood. Two hours after midnight an awful explosion shook the city; and the burghers rushed out from the gates to find the house of Kirk o' Field destroyed, and Darnley's body dead beside the ruins. The murder was undoubtedly the deed of Bothwell. His servant, it was soon known, had stored the powder beneath the King's bed-chamber; and the Earl had watched without the walls till the deed was done. But, in spite of gathering suspicion and of a charge of murder made formally against him by Lord Lennox, no serious steps were taken to investigate the crime; and a rumor that Mary proposed to marry the murderer drove her friends to despair. Her agent in England wrote to her that "if she married that man she would lose the favor of God, her own reputation, and the hearts of all England, Ireland, and Scotland." But every stronghold in the kingdom was soon placed in Bothwell's hands, and this step was the prelude to a trial and acquittal which the overwhelming force of his followers in Edinburgh turned into a bitter mockery. A shameless suit for his divorce removed the last obstacle to his ambition; and a seizure of the Queen as she rode to Linlithgow was followed by a marriage. In a month more all was over. The horror at such a marriage with a man fresh from her husband's blood drove the whole nation to revolt. Its nobles, Catholic as well as Protestant, gathered in arms at Stirling; and their entrance into Edinburgh roused the capital into insurrection. Mary and the Earl advanced with a fair force to Seton to encounter the Lords; but their men refused to fight, and Bothwell galloped off into lifelong exile, while the Queen was brought back to Edinburgh in a frenzy of despair, tossing back wild words of defiance to the curses of the crowd. From Edinburgh she was carried a prisoner to the fortress of Lochleven; as the price of her life she was forced to resign her crown in favor of her child, and to name her brother, the Earl of Murray, who was now returning from France, as regent. In July the babe was solemnly crowned as James the Sixth.

For the moment England was saved, but the ruin of Mary's hopes had not yet come one instant too soon. The great conflict between the two religions, which had begun in France, was slowly widening into a general struggle over the whole face of Europe. For four years the balanced policy of Catharine of Medici had wrested a truce from both Catholics and Huguenots, but Condé and the Guises again rose in arms, each side eager to find its profit in the new troubles which now broke out in Flanders. For the long persecution of the Protestants there, and the unscrupulous invasion of the constitutional liberties of the Provinces by Philip of Spain, had at last stirred the Netherlands to revolt; and the insurrection was seized by Philip as a pretext for dealing a blow he had long meditated at the growing heresy of this portion of his dominions. At the moment when Mary entered Lochleven, the Duke of Alva was starting with an army of ten thousand men on his march to the Low Countries; and with his easy triumph over their insurgent forces began the terrible series of outrages and massacres which have made his name infamous in history. No event could be more embarrassing to Elizabeth than the arrival of Alva in Flanders. His extirpation of heresy there would prove the prelude for his co-operation with the Guises in the extirpation of heresy in France. Without counting, too, this future danger, the triumph of Catholicism and the presence of a Catholic army in a country so closely connected with England at once revived the dreams of a Catholic rising against her throne; while the news of Alva's massacres stirred in every one of her Protestant subjects a thirst for revenge which it was hard to hold in check. Yet to strike a blow at Alva was impossible, for Antwerp was the great mart of English trade, and a stoppage of the trade with Flanders, such as war would bring about, would have broken half the merchants in London. Every day was deepening the perplexities of Elizabeth, when Mary succeeded in making her escape from Lochleven. Defeated at Langside, where the energy of Murray promptly crushed the rising of the Catholic nobles in her support, she abandoned all hope of Scotland; and changing her designs with the rapidity of genius, she pushed in a light boat across the Solway, and was safe before evening fell in the Castle of Carlisle. The presence of Alva in Flanders was a far less peril than the presence of Mary in

Carlisle. To retain her in England was to furnish a centre for revolt; Mary herself indeed threatened that "if they kept her prisoner they should have enough to do with her." Her ostensible demand was for English aid in her restoration to the throne, or for a free passage to France: but compliance with the last request would have given the Guises a terrible weapon against Elizabeth and have ensured a new French intervention in Scotland, while to restore her by arms to the crown she had lost was impossible. Till Mary was cleared of guilt, Murray would hear nothing of her return, and Mary refused to submit to such a trial as would clear her. So eager, however, was Elizabeth to get rid of the pressing peril of her presence in England, that Mary's refusal to submit to any trial only drove her to fresh devices for her restoration. She urged upon Murray the suppression of the graver charges, and upon Mary the leaving Murray in actual possession of the royal power as the price of her return. Neither however would listen to terms which sacrificed both to Elizabeth's self-interest; the Regent persisted in charging the Queen with murder and adultery, while Mary refused either to answer or to abdicate in favor of her infant son. The triumph indeed of her bold policy was best advanced, as the Queen of Scots had no doubt foreseen, by simple inaction. Her misfortunes, her resolute denials, were gradually wiping away the stain of her guilt, and winning back the Catholics of England to her cause. Elizabeth "had the wolf by the ears," while the fierce contest which Alva's presence roused in the Netherlands and in France was firing the temper of the two great parties in England.

In the Court, as in the country, the forces of progress and of resistance stood at last in sharp and declared opposition to each other. Cecil at the head of the Protestants demanded a general alliance with the Protestant churches throughout Europe, a war in the Low Countries against Alva, and the unconditional surrender of Mary to her Scotch subjects for the punishment she deserved. The Catholics on the other hand, backed by the mass of the Conservative party with the Duke of Norfolk at its head, and supported by the wealthier merchants who dreaded the ruin of the Flemish trade, were as earnest in demanding the dismissal of Cecil and the Protestants from the council-board, a steady peace with Spain, and,

though less openly, a recognition of Mary's succession. Elizabeth was driven to temporize as before. She refused Cecil's counsels; but she sent money and arms to Condé, and hampered Alva by seizing treasure on its way to him, and by pushing the quarrel even to a temporary embargo on shipping either side the sea. She refused the counsels of Norfolk; but she would hear nothing of a declaration of war, or give any judgment on the charges against the Scottish Queen, or recognize the accession of James in her stead. The effect of Mary's presence in England was seen in conspiracies of Norfolk with the Northern Earls and with Spain. Elizabeth, roused to her danger, struck quick and hard. Mary Stuart was given in charge to Lord Huntingdon. Arundel, Pembroke and Lumley were secured, and Norfolk sent to the Tower. But the disasters of the Huguenots in France, and the news brought by a Papal envoy that a Bull of Deposition against Elizabeth was ready in Rome, goaded the great Catholic lords to action, and brought about the rising of the houses of Neville and of Percy. The entry of the Earls of Northumberland and Westmoreland into Durham proved the signal for a revolt. The Bible and Prayer-book were torn to pieces, and Mass said once more at the altar of Durham Cathedral, before the Earls pushed on to Doncaster with an army which soon swelled to thousands of men. Their cry was "to reduce all causes of religion to the old custom and usage;" and the Earl of Sussex, her general in the north, wrote frankly to Elizabeth that "there were not ten gentlemen in Yorkshire that did allow (approve) her proceedings in the cause of religion." But he was as loyal as he was frank, and held York stoutly while the Queen ordered Mary's hasty removal to a new prison at Coventry. The storm however broke as rapidly as it had gathered. The mass of the Catholics throughout the country made no sign; and the Earls no sooner halted irresolute in presence of this unexpected inaction than their army caught the panic and dispersed. Northumberland and Westmoreland fled, and were followed in their flight by Leonard Dacres of Naworth, while their miserable adherents paid for their disloyalty in bloodshed and ruin. The ruthless measures of repression which closed this revolt were the first breach in the clemency of Elizabeth's rule. But they were signs of terror which were not lost on her opponents. It was the general

inaction of the Catholics which had foiled the hopes of the northern Earls; and Rome now did its best to stir them to activity by publishing the Bull of Excommunication and Deposition against the Queen, which had been secretly issued in the preceding year, and was found nailed in a spirit of ironical defiance on the Bishop of London's door. The Catholics of the north withdrew stubbornly from the national worship. Everywhere the number of recusants increased. Intrigues were busier than ever. The regent Murray was assassinated, and Scotland plunged into war between the adherents of Mary and those of her son. From the defeated Catholics Mary turned again to the Duke of Norfolk, who stood at the head of the Conservative peers. Norfolk had acquiesced in the religious compromise of the Queen, and professed himself a Protestant while he intrigued with the Catholic party. He trusted to carry the English nobles with him in pressing for his marriage with Mary, a marriage which should seem to take her out of the hands of French and Catholic intriguers, to make her an Englishwoman, and to settle the vexed question of the succession to the throne. His dreams of such a union with Mary in the preceding year had been detected by Cecil, and checked by a short sojourn in the Tower; but his correspondence with the Queen was renewed on his release, and ended in an appeal to Philip for the intervention of a Spanish army. At the head of this appeal stood the name of Mary; while Norfolk's name was followed by those of many lords of "the old blood," as the prouder peers styled themselves; and the significance of the request was heightened by gatherings of Catholic refugees at Antwerp round the fugitive leaders of the Northern revolt. Enough of these conspiracies was discovered to rouse a fresh ardor in the menaced Protestants. The Parliament met to pass an act of attainder against the Northern Earls, and to declare the introduction of Papal Bulls into the country an act of high treason. The rising indignation against Mary, as "the daughter of Debate, who discord fell doth sow," was shown in a statute, which declared any person who laid claim to the Crown during the Queen's life-time incapable of ever succeeding to it. The disaffection of the Catholics was met by imposing on all magistrates and public officers the obligation of subscribing to the Articles of Faith, a measure which in fact transferred the ad-

ministration of justice and public order to their Protestant opponents. Meanwhile Norfolk's treason ripened into an elaborate plot. Philip had promised aid should the revolt actually break out; but the clue to these negotiations had long been in Cecil's hands, and before a single step could be taken towards the practical realization of his schemes of ambition, they were foiled by Norfolk's arrest. With his death and that of Northumberland, who followed him to the scaffold, the dread of revolt within the realm which had so long hung over England passed quietly away. The failure of the two attempts not only showed the weakness and disunion of the party of discontent and reaction, but it revealed the weakness of all party feeling before the rise of a national temper which was springing naturally out of the peace of Elizabeth's reign, and which a growing sense of danger to the order and prosperity around it was fast turning into a passionate loyalty to the Queen. It was not merely against Cecil's watchfulness or Elizabeth's cunning that Mary and Philip and the Percys dashed themselves in vain; it was against a new England.

Section V.—The England of Elizabeth.*

"I have desired," Elizabeth said proudly to her Parliament, "to have the obedience of my subjects by love, and not by compulsion." It was a love fairly won by justice and good government. Buried as she seemed in foreign negotiations and intrigues, Elizabeth was above all an English sovereign. She devoted herself ably and energetically to the task of civil administration. At the first moment of relief from the pressure of outer troubles, she faced the two main causes of internal

* *Authorities.*—For our constitutional history we have D'Ewes' Journals and Townshend's "Journal of Parliamentary Proceedings from 1580 to 1601," the first detailed account we possess of the proceedings of our House of Commons. The general survey given by Hallam ("Constitutional History") is as judicious as it is able. Macpherson in his "Annals of Commerce" gives details of the expansion of English trade; and Hakluyt's "Collection of Voyages" tells of its activity. Some valuable details are added by Mr. Froude. The general literary history is given by Craik ("History of English Literature"), who has devoted a separate work to Spenser and his times; and the sober but narrow estimate of Mr. Hallam ("Literary History") may be contrasted with the more brilliant though less balanced comments of M. Taine on the writers of the Renascence. A crowd of biographers mark the new importance of individual life and action.

disorder. The debasement of the coinage was brought to an end in 1560. In 1561 a commission was issued to inquire into the best means of facing the problem of social discontent. Time, and the natural development of new branches of industry, were working quietly for the relief of the glutted labor-market; but a vast mass of disorder still existed in England, which found a constant ground of resentment in the enclosures and evictions which accompanied the progress of agricultural change. It was on this host of "broken men" that every rebellion could count for support; their mere existence indeed was an encouragement to civil war; while in peace their presence was felt in the insecurity of life and property, in gangs of marauders which held whole counties in terror, and in "sturdy beggars" who stripped travellers on the road. Under Elizabeth as under her predecessors the terrible measures of repression, whose uselessness More had in vain pointed out, went pitilessly on: we find the magistrates of Somersetshire capturing a gang of a hundred at a stroke, hanging fifty at once on the gallows, and complaining bitterly to the Council of the necessity for waiting till the Assizes before they could enjoy the spectacle of the fifty others hanging beside them. But the Government were dealing with the difficulty in a wiser and more effectual way. The old powers to enforce labor on the idle and settlement on the vagrant class were continued; and each town and parish was held responsible for the relief of its indigent and disabled poor, as well as for the employment of able-bodied mendicants. But a more efficient machinery was gradually devised for carrying out the relief and employment of the poor. Funds for this purpose had been provided by the collection of alms in church; but the mayor of each town and the churchwardens of each country parish were now directed to draw up lists of all inhabitants able to contribute to such a fund, and on a persistent refusal the justices in sessions were empowered to assess the offender at a fitting sum and to enforce its payment by imprisonment. The principles embodied in these measures, that of local responsibility for local distress, and that of a distinction between the pauper and the vagabond, were more clearly defined in a statute of 1572. By this Act the justices in the country districts and mayors and other officers in towns were directed to register the impotent poor, to settle them in fitting habitations and to

assess all inhabitants for their support. Overseers were appointed to enforce and superintend their labor, for which wool, hemp, flax, or other stuff was to be provided at the expense of the inhabitants; and houses of correction were established in every county for obstinate vagabonds or for paupers refusing to work at the overseer's bidding. A subsequent Act transferred to these overseers the collection of the poor rate, and powers were given to bind poor children as apprentices, to erect buildings for the improvident poor, and to force the parents and children of such paupers to maintain them. The well-known Act which matured and finally established this system, the 43rd of Elizabeth, remained the base of our system of pauper-administration until a time within the recollection of living men. Whatever flaws a later experience has found in these measures, their wise and humane character formed a striking contrast to the legislation which had degraded our statute-book from the date of the Statute of Laborers; and their efficacy at the time was proved by the cessation of the social danger against which they were intended to provide.

Its cessation however was owing, not merely to law, but to the natural growth of wealth and industry throughout the country. The change in the mode of cultivation, whatever social embarrassment it might bring about, undoubtedly favored production. Not only was a larger capital brought to bear upon the land, but the mere change in the system introduced a taste for new and better modes of agriculture; the breed of horses and of cattle was improved, and a far greater use made of manure and dressings. One acre under the new system produced, it was said, as much as two under the old. As a more careful and constant cultivation was introduced, a greater number of hands were required on every farm; and much of the surplus labor which had been flung off the land in the commencement of the new system was thus recalled to it. But a far more efficient agency in absorbing the unemployed was found in the development of manufactures. The linen trade was as yet of small value, and that of silk-weaving was only just introduced. But the woollen manufacture was fast becoming an important element in the national wealth. England no longer sent her fleeces to be woven in Flanders and to be dyed at Florence. The spinning of yarn, the weaving, fulling, and dyeing of cloth, was spreading rapidly

from the towns over the country-side. The worsted trade, of which Norwich was the centre, extended over the whole of the Eastern counties. Farmers' wives began everywhere to spin their wool from their own sheep's backs into a coarse "home-spun." The South and the West, however, still remained the great seats of industry and of wealth, for they were the homes of mining and manufacturing activity. The iron manufactures were limited to Kent and Sussex, though their prosperity in this quarter was already threatened by the growing scarcity of the wood which fed their furnaces, and by the exhaustion of the forests of the Weald. Cornwall was then, as now, the sole exporter of tin; and the exportation of its copper was just beginning. The broadcloths of the West claimed the palm among the woollen stuffs of England. The Cinque Ports held almost a monopoly of the commerce of the Channel. Every little harbor from the Foreland to the Land's End sent out its fleet of fishing-boats, manned with the bold seamen who were to furnish crews for Drake and the buccaneers. But in the reign of Elizabeth the poverty and inaction to which the North had been doomed for so many centuries began at last to be broken. We see the first signs of the revolution which has transferred English manufactures and English wealth to the north of the Mersey and the Humber in the mention which now meets us of the friezes of Manchester, the coverlets of York, the cutlery of Sheffield, and the cloth trade of Halifax.

The growth however of English commerce far outstripped that of its manufactures. We must not judge of it, indeed, by any modern standard; for the whole population of the country can hardly have exceeded five or six millions, and the burthen of all the vessels engaged in ordinary commerce was estimated at little more than fifty thousand tons. The size of the vessels employed in it would nowadays seem insignificant; a modern collier brig is probably as large as the biggest merchant vessel which then sailed from the port of London. But it was under Elizabeth that English commerce began the rapid career of development which has made us the carriers of the world. The foundation of the Royal Exchange by Sir Thomas Gresham was a mark of the commercial progress of the time. By far the most important branch of our trade was with Flanders; Antwerp and Bruges were in fact the

general marts of the world in the early part of the sixteenth century, and the annual export of English wool and drapery to their markets was estimated at a sum of more than two millions in value. It was with the ruin of Antwerp at the time of its siege and capture by the Duke of Parma that the commercial supremacy of our own capital was first established. A third of the merchants and manufacturers of the ruined city are said to have found a refuge on the banks of the Thames. The export trade to Flanders died away as London developed into the general mart of Europe, where the gold and sugar of the New World were found side by side with the cotton of India, the silks of the East, and the woollen stuffs of England itself. Not only was much of the old trade of the world transferred by this change to English shores, but the sudden burst of national vigor found new outlets for its activity. The Venetian carrying fleet still touched at Southampton; but as far back as the reign of Henry the Seventh a commercial treaty had been concluded with Florence, and the trade with the Mediterranean which had begun under Richard the Third constantly took a wider development. The trade between England and the Baltic ports had hitherto been concluded by the Hanseatic merchants; but the extinction at this time of their London depôt, the Steel Yard, was a sign that this trade too had now passed into English hands. The growth of Boston and Hull marked an increase of commercial intercourse with Scandinavia. The prosperity of Bristol, which depended in great measure on the trade with Ireland, was stimulated by the conquest and colonization of that island at the close of the Queen's reign and the beginning of her successor's. The dream of a northern passage to India opened up a trade with a land as yet unknown. Of three ships which sailed under Hugh Willoughby to realize this dream two were found afterwards frozen with their crews and their hapless commander on the coast of Lapland; but the third, under Richard Chancellor, made its way safely to the White Sea and by its discovery of Archangel created the trade with Russia. A more lucrative traffic had already begun with the coast of Guinea, to whose gold-dust and ivory the merchants of Southampton owed their wealth. The guilt of the Slave Trade which sprang out of it rests with John Hawkins, whose arms (a demi-moor, proper, bound with a cord) commemo-

rated his priority in the transport of negroes from Africa to the labor-fields of the New World. The fisheries of the Channel and the German Ocean gave occupation to the numerous ports which lined the coast from Yarmouth to Plymouth Haven; Bristol and Chester were rivals in the fisheries of Ulster; and the voyage of Sebastian Cabot from the former port to the mainland of North America had called English vessels to the stormy ocean of the North. From the time of Henry the Eighth the number of English boats engaged on the cod-banks of Newfoundland steadily increased, and at the close of Elizabeth's reign the seamen of Biscay found English rivals in the whale-fishery of the Polar seas.

What Elizabeth contributed to this upgrowth of national prosperity was the peace and social order from which it sprang, and the thrift which spared the purses of her subjects by enabling her in ordinary times to content herself with the ordinary resources of the Crown. She lent, too, a ready patronage to the new commerce, she shared in its speculations, she considered its extension and protection as a part of public policy, and she sanctioned the formation of the great Merchant Companies which could then alone secure the trader against wrong or injustice in distant countries. The Merchant-Adventurers of London, a body which had existed long before, and had received a charter of incorporation under Henry the Seventh, furnished a model for the Russian Company and the Company which absorbed the new commerce to the Indies. But it was not wholly with satisfaction that either Elizabeth or her ministers watched the social change which wealth was producing around them. They feared the increased expenditure and comfort which necessarily followed it, as likely to impoverish the land and to eat out the hardihood of the people. "England spendeth more on wines in one year," complained Cecil, "than it did in ancient times in four years." The disuse of salt-fish and the greater consumption of meat marked the improvement which was taking place among the country folk. Their rough and wattled farmhouses were being superseded by dwellings of brick and stone. Pewter was replacing the wooden trenchers of the earlier yeomanry; there were yeomen who could boast of a fair show of silver plate. It is from this period indeed that we can first date the rise of a conception which seems to us now a peculiarly English one,

the conception of domestic comfort. The chimney-corner, so closely associated with family life, came into existence with the general introduction of chimneys, a feature rare in ordinary houses at the beginning of this reign. Pillows, which had before been despised by the farmer and the trader as fit only "for women in child-bed," were now in general use. Carpets superseded the filthy flooring of rushes. The lofty houses of the wealthier merchants, their parapeted fronts and costly wainscoting, their cumbrous but elaborate beds, their carved staircases, their quaintly figured gables, not only contrasted with the squalor which had till then characterized English towns, but marked the rise of a new middle class which was to play its part in later history. A transformation of an even more striking kind proclaimed the extinction of the feudal character of the noblesse. Gloomy walls and serried battlements disappeared from the dwellings of the gentry. The strength of the mediæval fortress gave way to the pomp and grace of the Elizabethan Hall. Knole, Longleat, Burleigh and Hatfield, Hardwick and Audley End, are familiar instances of the social as well as architectural change which covered England with buildings where the thought of defence was abandoned for that of domestic comfort and refinement. We still gaze with pleasure on their picturesque line of gables, their fretted fronts, their gilded turrets and fanciful vanes, their castellated gateways, the jutting oriels from which the great noble looked down on his new Italian garden, on its stately terraces and broad flights of steps, its vases and fountains, its quaint mazes, its formal walks, its lines of yews cut into grotesque shapes in hopeless rivalry of the cypress avenues of the South. The Italian refinement of life which told on pleasaunce and garden told on the remodelling of the house within, raised the principal apartments to an upper floor—a change to which we owe the grand staircases of the time—surrounded the quiet courts by long "galleries of the presence," crowned the rude hearth with huge chimney-pieces adorned with fauns and Cupids, with quaintly interlaced monograms and fantastic arabesques, hung tapestries on the walls, and crowded each chamber with quaintly-carved chairs and costly cabinets. The life of the Middle Ages concentrated itself in the vast castle hall, where the baron looked from his upper daïs on the retainers who gathered at his board. But

the great households were fast breaking up; and the whole feudal economy disappeared when the lord of the household withdrew with his family into his "parlor" or "withdrawing-room," and left the hall to his dependents. The prodigal use of glass became a marked feature in the domestic architecture of the time, and one whose influence on the general health of the people can hardly be overrated. Long lines of windows stretched over the fronts of the new manor halls. Every merchant's house had its oriel. "You shall have sometimes," Lord Bacon grumbled, "your houses so full of glass, that we cannot tell where to come to be out of the sun or the cold." But the prodigal enjoyment of light and sunshine was a mark of the temper of the age. The lavishness of a new wealth united with the lavishness of life, a love of beauty, of color, of display, to revolutionize English dress. The Queen's three thousand robes were rivalled in their bravery by the slashed velvets, the ruffs, the jewelled purpoints of the courtiers around her. Men "wore a manor on their backs." The old sober notions of thrift melted before the strange revolutions of fortune wrought by the New World. Gallants gambled away a fortune at a sitting, and sailed off to make a fresh one in the Indies. Visions of galleons loaded to the brim with pearls and diamonds and ingots of silver, dreams of El Dorados where all was of gold, threw a haze of prodigality and profusion over the imagination of the meanest seaman. The wonders, too, of the New World kindled a burst of extravagant fancy in the Old. The strange medley of past and present which distinguishes its masques and feastings only reflected the medley of men's thoughts. Pedantry, novelty, the allegory of Italy, the chivalry of the Middle Ages, the mythology of Rome, the English bear-fight, pastorals, superstition, farce, all took their turn in the entertainment which Lord Leicester provided for the Queen at Kenilworth. A "wild man" from the Indies chanted her praises, and Echo answered him. Elizabeth turned from the greetings of sibyls and giants to deliver the enchanted lady from her tyrant "Sans Pitié." Shepherdesses welcomed her with carols of the spring, while Ceres and Bacchus poured their corn and grapes at her feet.

It was to this turmoil of men's minds, this wayward luxuriance and prodigality of fancy, that we owe the revival of Eng-

lish letters under Elizabeth. Here, as elsewhere, the Renascence found vernacular literature all but dead, poetry reduced to the doggrel of Skelton, history to the annals of Fabyan or Halle. It had however done little for English letters. The overpowering influence of the new models both of thought and style which it gave to the world in the writers of Greece and Rome was at first felt only as a fresh check to the dreams of any revival of English poetry or prose. Though England shared more than any European country in the political and ecclesiastical results of the New Learning, its literary results were far less than in the rest of Europe, in Italy, or Germany, or France. More alone ranks among the great classical scholars of the sixteenth century. Classical learning indeed all but perished at the Universities in the storm of the Reformation, nor did it revive there till the close of Elizabeth's reign. Insensibly however the influences of the Renascence fertilized the intellectual soil of England for the rich harvest that was to come. The court poetry which clustered round Wyatt and Surrey, exotic and imitative as it was, promised a new life for English verse. The growth of grammar schools realized the dream of Sir Thomas More, and brought the middle-classes, from the squire to the petty tradesman, into contact with the masters of Greece and Rome. The love of travel, which became so remarkable a characteristic of Elizabeth's day, quickened the intelligence of the wealthier nobles. "Home-keeping youths," says Shakspere in words that mark the time, "have ever homely wits;" and a tour over the Continent was just becoming part of the education of a gentleman. Fairfax's version of Tasso, Harrington's version of Ariosto, were signs of the influence which the literature of Italy, the land to which travel led most frequently, exerted on English minds. The writers of Greece and Rome began at last to tell upon England when they were popularized by a crowd of translations. Chapman's noble version of Homer stands high above its fellows, but all the greater poets and historians of the classical world were turned into English before the close of the sixteenth century. It is characteristic of England that historical literature was the first to rise from its long death, though the form in which it rose marked the difference between the world in which it had perished and that in which it reappeared. During the Middle Ages the world

had been without a past, save the shadowy and unknown past of early Rome; and annalist and chronicler told the story of the years which went before as a preface to his tale of the present without a sense of any difference between them. But the religious, social, and political change which had passed over England under the New Monarchy broke the continuity of its life; and the depth of the rift between the two ages is seen by the way in which History passes, on its revival under Elizabeth, from the mediæval form of pure narrative to its modern form of an investigation and reconstruction of the past. The new interest which attached to the bygone world led to the collection of its annals, their reprinting and embodiment in an English shape. It was his desire to give the Elizabethan Church a basis in the past, as much as any pure zeal for letters, which induced Archbishop Parker to lead the way in the first of these labors. The collection of historical manuscripts which, following in the track of Leland, he rescued from the wreck of the monastic libraries created a school of antiquarian imitators, whose research and industry have preserved for us almost every work of permanent historical value which existed before the Dissolution of the Monasteries. To his publication of some of our earlier chronicles we owe the series of similar publications which bear the names of Camden, Twysden, and Gale. But as a branch of literature English History in the new shape which we have noted began in the work of the poet Daniel. The chronicles of Stowe and Speed, who preceded him, are simple records of the past, often copied almost literally from the annals they used, and utterly without style or arrangement; while Daniel, inaccurate and superficial as he is, gave his story a literary form and embodied it in a pure and graceful prose. Two larger works at the close of Elizabeth's reign, the "History of the Turks" by Knolles, and Raleigh's vast but unfinished plan of the "History of the World," showed the widening of historic interest beyond the merely national bounds to which it had hitherto been confined.

A far higher development of our literature sprang from the growing influence which Italy, as we have seen, was exerting, partly through travel and partly through its poetry and romances, on the manners and taste of the time. Men made more account of a story of Boccaccio's, it was said, than of a story from the Bible. The dress, the speech, the manners

of Italy became objects of almost passionate imitation, and of an imitation not always of the wisest or noblest kind. To Ascham it seemed like "the enchantment of Circe brought out of Italy to mar men's manners in England." "An Italianate Englishman," ran the harder proverb of Italy itself, "is an incarnate devil." The literary form which this imitation took seemed at any rate absurd. John Lyly, distinguished both as a dramatist and a poet, laid aside the tradition of English style for a style modelled on the decadence of Italian prose. Euphuism, as the new fashion has been styled from the prose romance of Euphues in which Lyly originated it, is best known to modern readers by the pitiless caricature in which Shakspere quizzed its pedantry, its affectation, the meaningless monotony of its far-fetched phrases, the absurdity of its extravagant conceits. Its representative, Armado, in "Love's Labor's Lost," is "a man of fire-new words, fashion's own knight," "that hath a mint of phrases in his brain; one whom the music of his own vain tongue doth ravish like enchanting harmony." But its very extravagance sprang from the general burst of delight in the new resources of thought and language which literature felt to be at its disposal; and the new sense of literary beauty which it disclosed in its affectation, in its love of a "mint of phrases" and the "music of its own vain tongue," the new sense of pleasure in delicacy or grandeur of phrase, in the structure and arrangement of sentences, in what has been termed the atmosphere of words, was a sense out of which style was itself to spring. For a time Euphuism had it all its own way. Elizabeth was the most affected and detestable of Euphuists; and "that beauty in Court which could not parley Euphuism," a courtier of Charles the First's time tells us, "was as little regarded as she that now there speaks not French." The fashion however passed away, but the "Arcadia" of Sir Philip Sidney shows the wonderful advance which prose had made under its influence. Sidney, the nephew of Lord Leicester, was the idol of his time, and perhaps no figure reflects the age more fully and more beautifully. Fair as he was brave, quick of wit as of affection, noble and generous in temper, dear to Elizabeth as to Spenser, the darling of the court and of the camp, his learning and his genius made him the centre of the literary world which was springing into birth on English soil. He had travelled in

France and Italy, he was master alike of the older learning and of the new discoveries of astronomy. Bruno dedicated to him as to a friend his metaphysical speculations; he was familiar with the drama of Spain, the poems of Ronsard, the sonnets of Italy. He combined the wisdom of a grave councillor with the romantic chivalry of a knight-errant. "I never heard the old story of Percy and Douglas," he says, "that I found not my heart moved more than with a trumpet." He flung away his life to save the English army in Flanders, and as he lay dying they brought a cup of water to his fevered lips. He bade them give it to a soldier who was stretched on the ground beside him. "Thy necessity," he said, "is greater than mine." The whole of Sidney's nature, his chivalry and his learning, his thirst for adventures, his tendency to extravagance, his freshness of tone, his tenderness and childlike simplicity of heart, his affectation and false sentiment, his keen sense of pleasure and delight, pours itself out in the pastoral medley, forced, tedious, and yet strangely beautiful, of his "Arcadia." In his "Defense of Poesie" the youthful exuberance of the romancer has passed into the earnest vigor and grandiose stateliness of the rhetorician. But whether in the one work or the other, the flexibility, the music, the luminous clearness of Sidney's style remains the same. The quickness and vivacity of English prose, however, was first developed in the school of Italian imitators who appeared in Elizabeth's later years. The origin of English fiction is to be found in the tales and romances with which Greene and Nash crowded the market, models for which they found in the Italian novels. The brief form of these novelettes soon led to the appearance of the "pamphlet;" and a new world of readers was seen in the rapidity with which the stories or scurrilous libels which passed under this name were issued, and the greediness with which they were devoured. It was the boast of Greene that in the eight years before his death he had produced forty pamphlets. "In a night or a day would he have yarked up a pamphlet, as well as in seven years, and glad was that printer that might be blest to pay him dear for the very dregs of his wit." Modern eyes see less of the wit than of the dregs in the works of Greene and his compeers; but the attacks which Nash directed against the Puritans and his rivals were the first English works which

shook utterly off the pedantry and extravagance of Euphuism. In his lightness, his facility, his vivacity, his directness of speech, we have the beginning of popular literature. It had descended from the closet to the street, and the very change implied that the street was ready to receive it. The abundance indeed of printers and of printed books at the close of the Queen's reign shows that the world of readers and writers had widened far beyond the small circle of scholars and courtiers with which it began.

We shall have to review at a later time the great poetic burst for which this intellectual advance was paving the way, and the moral and religious change which was passing over the country through the progress of Puritanism. But both the intellectual and the religious impulses of the age united with the influence of its growing wealth to revive a spirit of independence in the nation at large, a spirit which it was impossible for Elizabeth to understand, but the strength of which her wonderful tact enabled her to feel. Long before any open conflict arose between the people and the Crown, we see her instinctive perception of the changes which were going on round her in the modifications, conscious or unconscious, which she introduced into the system of the monarchy. Of its usurpations on English liberty she abandoned none. But she curtailed and softened down almost all. She tampered, as her predecessors had tampered, with personal freedom; there was the same straining of statutes and coercion of juries in political trials as before, and an arbitrary power of imprisonment was still exercised by the Council. The duties she imposed on cloth and sweet wines were an assertion of her right of arbitrary taxation. Proclamations in Council constantly assumed the force of law. In one part of her policy indeed Elizabeth seemed to fall back from the constitutional attitude assumed by the Tudor sovereigns. Ever since Cromwell's time the Parliament had been convened almost year by year as a great engine of justice and legislation, but Elizabeth recurred to the older jealousy of the two Houses which had been entertained by Edward the Fourth, Henry the Seventh, and Wolsey. Her Parliaments were summoned at intervals of never less than three and sometimes of five years, and never save on urgent necessity. Practically however the royal power was wielded with a caution and

moderation that showed the sense of a gathering difficulty in the full exercise of it. The ordinary course of justice was left undisturbed. The jurisdiction of the Council was asserted almost exclusively over the Catholics; and defended in their case as a precaution against pressing dangers. The proclamations issued were temporary in character and of small importance. The two duties imposed were so slight as to pass almost unnoticed in the general satisfaction at Elizabeth's abstinence from internal taxation. She abandoned the benevolences and forced loans which had brought home the sense of tyranny to the subjects of her predecessors. She treated the Privy Seals, which on emergencies she issued for advances to her Exchequer, simply as anticipations of her revenue (like our own Exchequer Bills), and punctually repaid them. The monopolies with which she fettered trade proved a more serious grievance; but during her earlier reign they were looked on as a part of the system of Merchant Associations, which were at that time regarded as necessary for the regulation and protection of the growing commerce. Her thrift enabled her in ordinary times of peace to defray the current expenses of the Crown from its ordinary revenues. But the thrift was dictated not so much by economy as by the desire to avoid summoning fresh Parliaments. The Queen saw that the "management" of the two Houses, so easy to Cromwell, was becoming harder every day. The rise of a new nobility, enriched by the spoils of the Church and trained to political life by the stress of events around them, was giving fresh vigor to the Lords. The increased wealth of the country gentry, as well as their growing desire to obtain a seat in the Commons, brought about the cessation at this time of the old practice of payment of members by their constituencies. A change too in the borough representation, which had long been in progress but was now for the first time legally recognized, tended greatly to increase the vigor and independence of the Lower House. The members for boroughs had been required by the terms of the older writs to be chosen from the body of the burgesses; and an Act of Henry the Fifth gave this custom the force of law. But the passing of the Act shows that the custom was already widely infringed; and by the time of Elizabeth most borough seats were filled by strangers, often nominees of the great land-

owners round, but for the most part men of wealth and blood, whose aim in entering Parliament was a purely political one, and whose attitude towards the Crown was far bolder and more independent than that of the quiet tradesmen who preceded them. So changed, indeed, was the tone of the Commons, even as early as the close of Henry's reign, that Edward and Mary both fell back on the prerogatives of the Crown to create boroughs, and summoned members from fresh constituencies, which were often mere villages, and wholly in the hands of the Crown. But this "packing of the House" had still to be continued by their successor. The large number of such members whom Elizabeth called into the Commons, sixty-two in all, was a proof of the increasing difficulty which the Government found in securing a working majority.

Had Elizabeth lived in quiet times her thrift would have saved her from the need of summoning Parliament at all. But the perils of her reign drove her to renewed demands of subsidies, and at each demand the tone of the Houses rose higher and higher. Constitutionally the policy of Cromwell had had this special advantage, that at the very crisis of our liberties it had acknowledged and confirmed by repeated instances, for its own purposes of arbitrary rule, the traditional right of Parliament to grant subsidies, to enact laws, and to consider and petition for the redress of grievances. These rights remained, while the power which had turned them into a mere engine of despotism was growing weaker year by year. Not only did the Parliament of Elizabeth exercise its powers as fully as the Parliament of Cromwell, but the forces, political and religious, which he sought stubbornly to hold in check pressed on irresistibly, and soon led to the claiming of new privileges. In spite of the rarity of its assembling, in spite of high words and imprisonment and dexterous management, the Parliament quietly gained a power which, at her accession, the Queen could never have dreamed of its possessing. Step by step the Lower House won the freedom of its members from arrest save by its own permission, the right of punishing and expelling members for crimes committed within the House, and of determining all matters relating to elections. The more important claim of freedom of speech brought on a series of petty conflicts which showed Elizabeth's instincts of despotism, as well as her sense of the new

power which despotism had to face. In the great crisis of the Darnley marriage Mr. Dalton defied a royal prohibition to mention the subject of the succession by denouncing the claim of the Scottish Queen. Elizabeth at once ordered him into arrest, but the Commons prayed for leave "to confer upon their liberties," and the Queen ordered his release. In the same spirit she commanded Mr. Strickland, the mover of a bill for the reform of the Common Prayer, to appear no more in Parliament; but as soon as she perceived the House was bent upon his restoration the command was withdrawn. On the other hand, the Commons still shrank from any consistent repudiation of Elizabeth's assumption of control over freedom of speech. The bold protest of Peter Wentworth against it was met by the House itself with his committal to the Tower: and the yet bolder question which he addressed to a later Parliament, "Whether this Council is not a place for every member of the same freely and without control, by bill or speech, to utter any of the griefs of the Commonwealth," brought on him a fresh imprisonment at the hands of the Council, which lasted till the dissolution of the Parliament and with which the Commons declined to interfere. But while vacillating in its assertion of the rights of individual speakers, the House steadily asserted its claim to the wider powers which Cromwell's policy had given to Parliamentary action. In theory the Tudor statesmen regarded three cardinal subjects, matters of trade, matters of religion, and matters of State, as lying exclusively within the competence of the Crown. But in actual fact such subjects had been treated by Parliament after Parliament. The whole religious fabric of the realm, the very title of Elizabeth, rested on Parliamentary statutes. When the Houses petitioned at the outset of her reign for the declaration of a successor and for the Queen's marriage, it was imposible to deny their right to intermeddle with these "matters of State," though she rebuked the demand and evaded an answer. But the question of the succession became too vital to English freedom and English religion to remain confined within Elizabeth's council chamber. The Parliament which met in 1566 repeated the demand in a more imperative way. Her consciousness of the real dangers of such a request united with her arbitrary temper to move Elizabeth to a burst of passionate anger. The mar-

riage indeed she promised, but she peremptorily forbade the subject of the succession to be approached. Wentworth at once rose in the Commons to know whether such a prohibition was not "against the liberties of Parliament?" and the question was followed by a hot debate. A fresh message from the Queen commanded "that there should be no further argument," but the message was met by a request for freedom of deliberation. Elizabeth's prudence taught her that retreat was necessary; she protested that "she did not mean to prejudice any part of the liberties heretofore granted them;" she softened the order of silence into a request; and the Commons, won by the graceful concession to a loyal assent, received her message "most joyfully and with most hearty prayers and thanks for the same." But the victory was none the less a real one. No such struggle had taken place between the Commons and the Crown since the beginning of the New Monarchy; and the struggle had ended in the virtual defeat of the Crown. It was the prelude to another claim equally galling to the Queen. Though the constitution of the Church rested in actual fact on Parliamentary enactments, Elizabeth, like the rest of the Tudor sovereigns, theoretically held her ecclesiastical supremacy to be a purely personal power, with her administration of which neither Parliament nor even her Council had any right to interfere. But the exclusion of the Catholic gentry through the Test Acts, and the growth of Puritanism among the landowners as a class, gave more and more a Protestant tone to the Commons and to the Council; and it was easy to remember that the supremacy which was thus jealously guarded from Parliamentary interference had been conferred on the Crown by a Parliamentary statute. Here, however, the Queen, as the religious representative of the two parties who made up her subjects, stood on firmer ground than the Commons, who represented but one of them. And she used her advantage boldly. The bills proposed by the more advanced Protestants for the reform of the Common Prayer were at her command delivered up into her hands and suppressed. Wentworth, the most outspoken of his party, was, as we have seen, imprisoned in the Tower: and in a later Parliament the Speaker was expressly forbidden to receive bills "for reforming the Church, and transforming the Commonwealth." In spite of these

obstacles, however, the effort for reform continued, and though crushed by the Crown or set aside by the Lords, ecclesiastical bills were presented in every Parliament. A better fortune awaited the Commons in their attack on the royal prerogative in matters of trade. Complaints made of the licenses and monopolies by which internal and external commerce were fettered were at first repressed by a royal reprimand as matters neither pertaining to the Commons nor within the compass of their understanding. When the subject was again stirred nearly twenty years afterwards, Sir Edward Hoby was sharply rebuked by "a great personage" for his complaint of the illegal exactions made by the Exchequer. But the bill which he promoted was sent up to the Lords in spite of this, and at the close of Elizabeth's reign the storm of popular indignation which had been roused by the growing grievance nerved the Commons to a decisive struggle. It was in vain that the ministers opposed the bill for the Abolition of Monopolies, and after four days of vehement debate the tact of Elizabeth taught her to give way. She acted with her usual ability, declared her previous ignorance of the existence of the evil, thanked the House for its interference, and quashed at a single blow every monopoly that she had granted.

Section VI.—The Armada, 1572—1588.*

The wonderful growth in wealth and social energy which we have described was accompanied by a remarkable change in the religious temper of the nation. Silently, almost unconsciously, England became Protestant, as the traditionary Catholicism which formed the religion of three-fourths of the people at the Queen's accession died quietly away. At the close of her reign the only parts of England where the old faith retained anything of its former vigor were the north and the extreme west, at that time the poorest and least populated parts of the kingdom. One main cause of the change lay undoubtedly in the gradual dying out of the Catholic priesthood and the

* *Authorities.*—The general history of the Catholics is given in the work of Dodd; see also "The Troubles of our Catholic Forefathers," published by Father Morris; and for the Jesuits, "More's Historia Provinciæ Anglicanæ Societatis Jesu;" to these may be added Mr. Simpson's life of Campian.

growth of a new Protestant clergy who supplied their place. The older parish priests, though they had almost to a man acquiesced in the changes of ritual and doctrine which the various phases of the Reformation imposed upon them, remained in heart utterly hostile to its spirit. As Mary had undone the changes of Edward, they hoped for a Catholic successor to undo the changes of Elizabeth; and in the meantime they were content to wear the surplice instead of the chasuble, and to use the Communion-office instead of the Mass-book. But if they were forced to read the Homilies from the pulpit, the spirit of their teaching remained unchanged; and it was easy for them to cast contempt on the new services, till they seemed to old-fashioned worshippers a mere "Christmas game." But the lapse of twenty years did its work in emptying parsonage after parsonage. In 1579 the Queen felt strong enough to enforce for the first time a general compliance with the Act of Uniformity; and the jealous supervision of Parker and the bishops ensured an inner as well as an outer conformity to the established faith in the clergy who took the place of the dying priesthood. The new parsons were for the most part not merely Protestant in belief and teaching, but ultra-Protestant. The old restrictions on the use of the pulpit were silently removed as the need for them passed away, and the zeal of the young ministers showed itself in an assiduous preaching which moulded in their own fashion the religious ideas of the new generation. But their character had even a greater influence than their preaching. Under Henry the priests had for the most part been ignorant and sensual men; and the character of the clergy appointed by the greedy Protestants under Edward or in the first years of Elizabeth's reign was even worse than that of their Catholic rivals. But the energy of the successive Primates, seconded as it was by the general increase of zeal and morality at the time, did its work; and by the close of Elizabeth's reign the moral temper as well as the social character of the clergy had greatly changed. Scholars like Hooker could now be found in the ranks of the priesthood, and the grosser scandals which disgraced the clergy as a body for the most part disappeared. It was impossible for a Puritan libeller to bring against the ministers of Elizabeth's reign the charges of drunkenness and immorality which Protestant libellers had been able to bring against the priesthood of Henry's.

But the influence of the new clergy was backed by a general revolution in English thought. We have already watched the first upgrowth of the new literature which was to find its highest types in Shakspere and Bacon. The grammar schools were diffusing a new knowledge and mental energy through the middle classes and among the country gentry. The tone of the Universities, no unfair test of the tone of the nation at large, changed wholly as the Queen's reign went on. At its opening Oxford was "a nest of Papists," and sent its best scholars to feed the Catholic seminaries. At its close the University was a hot-bed of Puritanism, where the fiercest tenets of Calvin reigned supreme. The movement was no doubt hastened by the political circumstances of the time. Under the rule of Elizabeth loyalty became more and more a passion among Englishmen; and the Bull of Deposition placed Rome in the forefront of Elizabeth's foes. The conspiracies which festered around Mary were laid to the Pope's charge; he was known to be pressing on France and on Spain the invasion and conquest of the heretic kingdom; he was soon to bless the Armada. Every day made it harder for a Catholic to reconcile Catholicism with loyalty to his Queen or devotion to his country; and the mass of men, who are moved by sentiment rather than by reason, swung slowly round to the side which, whatever its religious significance might be, was the side of patriotism, of liberty against tyranny, of England against Spain. A new impulse was given to this silent drift of religious opinion by the atrocities which marked the Catholic triumph on the other side of the Channel. The horror of Alva's butcheries, or of the massacre in Paris on St. Bartholomew's day, revived the memories of the bloodshed under Mary. The tale of Protestant sufferings was told with a wonderful pathos and picturesqueness by John Foxe, an exile during the persecution; and his "Book of Martyrs," which was set up by royal order in the churches for public reading, passed from the churches to the shelves of every English household. The trading classes of the towns had been the first to embrace the doctrines of the Reformation, but their Protestantism became a passion as the refugees of the Continent brought to shop and market their tale of outrage and blood. Thousands of Flemish exiles found a refuge in the Cinque Ports, a third of the Antwerp merchants were seen pacing the new London Exchange, and a Church

of French Huguenots found a home which it still retains in the crypt of Canterbury Cathedral.

In her ecclesiastical policy Elizabeth trusted mainly to time; and time, as we have seen, justified her trust. Her system of compromise both in faith and worship, of quietly replacing the old priesthood as it died out by Protestant ministers, of wearying recusants into at least outer conformity with the state-religion and attendance on the state-services by fines—a policy aided, no doubt, by the moral influences we have described—was gradually bringing England round to a new religious front. But the decay of Catholicism appealed strongly to the new spirit of Catholic zeal which, in its despair of aid from Catholic princes, was now girding itself for its own bitter struggle with heresy. Dr. Allen, a scholar who had been driven from Oxford by the test prescribed by the Act of Uniformity, had foreseen the results of the dying out of the Marian priests, and had set up a seminary at Douay to supply their place. The new college, liberally supported by the Catholic peers, and supplied with pupils by a stream of refugees from Oxford and the English grammar schools, soon landed its "seminary priests" on English shores; and few as they were at first, their presence was at once felt in the check which it gave to the gradual reconciliation of the Catholic gentry to the English Church. No check could have been more galling to Elizabeth, and her resentment was quickened by the sense of danger. She had accepted the Bull of Deposition as a declaration of war on the part of the Papacy, and she viewed the Douay priests with some justice as its political emissaries. The comparative security of the Catholics from active persecution during the early part of her reign had arisen partly from the sympathy and connivance of the gentry who acted as justices of the peace, but still more from her own religious indifference. But the Test Act placed the magistracy in Protestant hands; and as Elizabeth passed from indifference to suspicion and from suspicion to terror she put less restraint on the bigotry around her. In quitting Euston Hall, which she had visited in one of her pilgrimages, the Queen gave its master, young Rookwood, thanks for his entertainment and her hand to kiss. "But my Lord Chamberlain nobly and gravely understanding that Rookwood was excommunicate" for non-attendance at church, "called him before him, demanded of him how he durst pre-

sume to attempt her royal presence, he unfit to accompany any Christian person, forthwith said that he was fitter for a pair of stocks, commanded him out of Court, and yet to attend the Council's pleasure." The Council's pleasure was seen in his committal to the town prison at Norwich, while "seven more gentlemen of worship" were fortunate enough to escape with a simple sentence of arrest at their own homes. The Queen's terror became a panic in the nation at large. The few priests who landed from Douay were multiplied into an army of Papal emissaries despatched to sow treason and revolt throughout the land. Parliament, which the working of the Test Act had made a wholly Protestant body, save for the presence of a few Catholics among the peers, was summoned to meet the new danger, and declared the landing of these priests and the harboring of them to be treason.

The Act proved no idle menace; and the execution of Cuthbert Mayne, a young priest who was arrested in Cornwall with the Papal Bull of Deposition hidden about him, gave a terrible indication of the character of the struggle upon which Elizabeth was about to enter. She was far, indeed, from any purpose of religious persecution; she boasted of her abstinence from any interference with men's consciences; and Cecil, in his official defence of her policy, while declaring freedom of worship to be incompatible with religious order, boldly asserted the right of every English subject to perfect freedom of religious opinion. To modern eyes there is something even more revolting than open persecution in the policy which branded every Catholic priest as a traitor, and all Catholic worship as disloyalty; but the first step towards toleration was won when the Queen rested her system of repression on purely political grounds. If Elizabeth was a persecutor, she was the first English ruler who felt the charge of religious persecution to be a stigma on her rule. Nor can it be denied that there was a real political danger in the new missionaries. Allen was a restless conspirator, and the work of his seminary priests was meant to aid a new plan of the Papacy for the conquest of England. And to the efforts of the seminary priests were now added those of Jesuit missionaries. A select few of the Oxford refugees at Douay joined the order of the Jesuits, whose members were already famous for their blind devotion to the will and judgments of Rome; and the two ablest and most eloquent of these

exiles, Campian, once a fellow of St. John's, and Parsons, once a fellow of Balliol, were chosen as the heads of a Jesuit mission in England. For the moment their success was amazing. The eagerness shown to hear Campian was so great that in spite of the denunciations of the Government he was able to preach with hardly a show of concealment to a large audience at Smithfield. From London the missionaries wandered in the disguise of captains or serving-men, sometimes even in the cassock of the English clergy, through many of the counties; and wherever they went the zeal of the Catholic gentry revived. The list of nobles reconciled to the old faith by these wandering apostles was headed by the name of Lord Oxford, Cecil's own son-in-law and the proudest among English peers.

The success of the Jesuits in undoing Elizabeth's work of compromise was shown in a more public way by the growing withdrawal of the Catholics from attendance at the worship of the English Church. The panic of the Protestants and of the Parliament outran even the real greatness of the danger. The little group of missionaries was magnified by popular fancy into a host of disguised Jesuits; and the invasion of this imaginary host was met by the seizure and torture of as many priests as the Government could lay hands on, the imprisonment of recusants, and the securing of the prominent Catholics throughout the country; and by statutes which prohibited the saying of Mass even in private houses, increased the fine on recusants to twenty pounds a month, and enacted that "all persons pretending to any power of absolving subjects from their allegiance, or practising to withdraw them to the Romish religion, with all persons after the present session willingly so absolved or reconciled to the See of Rome, shall be guilty of High Treason." The way in which the vast powers conferred on the Crown by this statute were used by Elizabeth was not only characteristic in itself, but important as at once defining the policy to which, in theory at least, her successors adhered for more than a hundred years. Few laymen were brought to the bar and none to the block under its provisions. The oppression of the Catholic gentry was limited to an exaction, more or less rigorous at different times, of the fines for recusancy or non-attendance at public worship. The work of bloodshed was reserved wholly for priests, and under Elizabeth this work was done with a ruthless energy which for the

moment crushed the Catholic reaction. The Jesuits were tracked by pursuivants and spies, dragged from their hiding-places, and sent in batches to the Tower. So hot was the pursuit that Parsons was forced to fly across the Channel; while Campian was brought a prisoner through the streets of London amidst the howling of the mob, and placed at the bar on the charge of treason. "Our religion only is our crime," was a plea which galled his judges; but the political danger of the Jesuit preaching was disclosed in his evasion of any direct reply when questioned as to his belief in the validity of the excommunication and deposition of the Queen by the Papal See. The death of Campian was the prelude to a steady, pitiless effort at the extermination of his class. If we adopt the Catholic estimate of the time, the twenty years which followed saw the execution of two hundred priests, while a yet greater number perished in the filthy and fever-stricken gaols into which they were plunged. The work of reconciliation to Rome was arrested by this ruthless energy; but, on the other hand, the work which the priests had effected could not be undone. The system of quiet compulsion and conciliation to which Elizabeth had trusted for the religious reunion of her subjects was foiled; and the English Catholics, fined, imprisoned at every crisis of national danger, and deprived of their teachers by the prison and the gibbet, were severed more hopelessly than ever from the national Church. A fresh impulse was thus given to the growing current of opinion which was to bring England at last to recognize the right of every man to freedom both of conscience and of worship. What Protestantism had first done under Mary, Catholicism was doing under Elizabeth. It was deepening the sense of personal religion. It was revealing in men who had cowered before the might of kingship a power greater than the might of kings. It was breaking the spell which the monarchy had laid on the imagination of the people. The Crown ceased to seem irresistible before a passion for religious and political liberty which gained vigor from the dungeon of the Catholic priest as from that of the Protestant zealot.

But if a fierce religious struggle was at hand, men felt that behind this lay a yet fiercer political struggle. Philip's hosts were looming over sea, and the horrors of foreign invasion seemed about to be added to the horrors of civil war. Spain

was at this moment the mightiest of European powers. The discoveries of Columbus had given it the New World of the West; the conquests of Cortes and Pizarro poured into its treasury the plunder of Mexico and Peru; its galleons brought the rich produce of the Indies, their gold, their jewels, their ingots of silver, to the harbor of Cadiz. To the New World its King added the fairest and wealthiest portions of the Old; he was master of Naples and Milan, the richest and the most fertile districts of Italy; of the busy provinces of the Low Countries, of Flanders, the great manufacturing district of the time, and of Antwerp, which had become the central mart for the commerce of the world. His native kingdom, poor as it was, supplied him with the steadiest and the most daring soldiers that the world had seen since the fall of the Roman Empire. The renown of the Spanish infantry had been growing from the day when it flung off the onset of the French chivalry on the field of Ravenna; and the Spanish generals stood without rivals in their military skill, as they stood without rivals in their ruthless cruelty The whole, too, of this enormous power was massed in the hands of a single man. Served as he was by able statesmen and subtle diplomatists, Philip of Spain was his own sole minister; laboring day after day, like a clerk, through the long years of his reign, amidst the papers which crowded his closet; but resolute to let nothing pass without his supervision, and to suffer nothing to be done save by his express command. It was his boast that everywhere in the vast compass of his dominions he was "an absolute King." It was to realize this idea of unshackled power that he crushed the liberties of Aragon, as his father had crushed the liberties of Castille, and sent Alva to tread under foot the constitutional freedom of the Low Countries. His bigotry went hand in hand with his thirst for rule. Italy and Spain lay hushed beneath the terror of the Inquisition, while Flanders was being purged of heresy by the stake and the sword. The shadow of this gigantic power fell like a deadly blight over Europe. The new Protestantism, like the new spirit of political liberty, saw its real foe in Philip. It was Spain, rather than the Guises, against which Coligni and the Huguenots struggled in vain; it was Spain with which William of Orange was wrestling for religious and civil freedom; it was Spain which was soon to plunge Germany into the chaos

of the Thirty Years' War, and to which the Catholic world had for twenty years been looking, and looking in vain, for a victory over heresy in England. Vast in fact as Philip's resources were, they were drained by the yet vaster schemes of ambition into which his religion and his greed of power, as well as the wide distribution of his dominions, perpetually drew him. To coerce the weaker States of Italy, to command the Mediterranean, to preserve his influence in Germany, to support Catholicism in France, to crush heresy in Flanders, to despatch one Armada against the Turk and another against Elizabeth, were aims mighty enough to exhaust even the power of the Spanish Monarchy. But it was rather on the character of Philip than on the exhaustion of his treasury that Elizabeth counted for success in the struggle which had so long been going on between them. The King's temper was slow, cautious even to timidity, losing itself continually in delays, in hesitations, in anticipating remote perils, in waiting for distant chances; and on the slowness and hesitation of his temper his rival had been playing ever since she mounted the throne. The diplomatic contest between the two was like the fight which England was soon to see between the ponderous Spanish galleon and the light pinnace of the buccaneers. The agility, the sudden changes of Elizabeth, her lies, her mystifications, though they failed to deceive Philip, puzzled and impeded his mind. But amidst all this cloud of intrigue the actual course of their relations had been clear and simple. In her earlier days France rivalled Spain in its greatness, and Elizabeth simply played the two rivals off against one another. She hindered France from giving effective aid to Mary Stuart by threats of an alliance with Spain; while she induced Philip to wink at her heresy, and to discourage the risings of the English Catholics, by playing on his dread of her alliance with France. But as the tide of religious passion which had so long been held in check broke at last over its banks, the political face of Europe changed. The Low Countries, driven to despair by the greed and persecution of Alva, rose in a revolt which after strange alternations of fortune gave to Europe the Republic of the United Provinces. The opening which their rising afforded was seized by the Huguenot leaders of France as a political engine to break the power which Catharine of Medicis exercised over Charles the Ninth, and to set aside her

policy of religious balance by placing France at the head of Protestantism in the West. Charles listened to the counsels of Coligni, who pressed for war upon Philip and promised the support of the Huguenots in an invasion of the Low Countries. Never had a fairer prospect opened to French ambition. Catharine, however, saw ruin for the monarchy in a France at once Protestant and free. She threw herself on the side of the Guises, and ensured their triumph by lending herself to their massacre of the Protestants on St. Bartholomew's day. But though the long gathering clouds of religious hatred had broken, Elizabeth trusted to her dexterity to keep out of the storm. France plunged madly back into a chaos of civil war, and the Low Countries were left to cope single-handed with Spain. Whatever enthusiasm the heroic struggle of the Prince of Orange excited among her subjects, it failed to move Elizabeth even for an instant from the path of cold self-interest. To her the revolt of the Netherlands was simply "a bridle of Spain, which kept war out of our own gate." At the darkest moment of the contest, when Alva had won back all but Holland and Zealand, and even William of Orange despaired, the Queen bent her energies to prevent him from finding succor in France. That the Provinces could in the end withstand Philip, neither she nor any English statesmen believed. They held that the struggle must close either in utter subjection of the Netherlands, or in their selling themselves for aid to France; and the accession of power which either result must give to one of her two Catholic foes the Queen was eager to avert. Her plan for averting it was by forcing the Provinces to accept the terms offered by Spain—a restoration, that is, of their constitutional privileges on condition of their submission to the Church. Peace on such a footing would not only restore English commerce, which suffered from the war; it would leave the Netherlands still formidable as a weapon against Philip. The freedom of the Provinces would be saved; and the religious question involved in a fresh submission to the yoke of Catholicism was one which Elizabeth was incapable of appreciating. To her the steady refusal of William the Silent to sacrifice his faith was an unintelligible as the steady bigotry of Philip in demanding such a sacrifice. It was of more immediate consequence that Philip's anxiety to avoid provoking an intervention on the part of England which would

destroy all hope of his success in Flanders, left her tranquil at home. Had revolt in England prospered he was ready to reap the fruits of other men's labors; and he made no objection to plots for the seizure or assassination of the Queen. But his stake was too vast to risk an attack while she sat firmly on her throne; and the cry of the English Catholics, or the pressure of the Pope, had as yet failed to drive the Spanish King into strife with Elizabeth.

The control of events was however passing from the hands of statesmen and diplomatists; and the long period of suspense which their policy had won was ending in the clash of national and political passions. The rising fanaticism of the Catholic world was breaking down the caution and hesitation of Philip; while England set aside the balanced neutrality of her Queen and pushed boldly forward to a contest which it felt to be inevitable. The public opinion, to which the Queen was so sensitive, took every day a bolder and more decided tone. Her cold indifference to the heroic struggle in Flanders was more than compensated by the enthusiasm it excited among the nation at large. The earlier Flemish refugees found a refuge in the Cinque Ports. The exiled merchants of Antwerp were welcomed by the merchants of London. While Elizabeth dribbled out her secret aid to the Prince of Orange, the London traders sent him half-a-million from their own purses, a sum equal to a year's revenue of the Crown. Volunteers stole across the Channel in increasing numbers to the aid of the Dutch, till the five hundred Englishmen who fought in the beginning of the struggle rose to a brigade of five thousand, whose bravery turned one of the most critical battles of the war. Dutch privateers found shelter in English ports, and English vessels hoisted the flag of the States for a dash at the Spanish traders. Protestant fervor rose steadily as "the best captains and soldiers" returned from the campaigns in the Low Countries to tell of Alva's atrocities, or as privateers brought back tales of English seamen who had been seized in Spain and the New World, to linger amidst the tortures of the Inquisition, or to die in its fires. In the presence of this steady drift of popular passion the diplomacy of Elizabeth became of little moment. When she sought to put a check on Philip by one of her last matrimonial intrigues, which threatened England with a Catholic sovereign in the Duke of Anjou, a

younger son of the hated Catharine of Medicis, the popular indignation rose suddenly into a cry against "a Popish King" which the Queen dared not defy. If Elizabeth was resolute for peace, England was resolute for war. A new courage had arisen since the beginning of her reign, when Cecil and the Queen stood alone in their belief in England's strength, and when the diplomatists of Europe regarded her obstinate defiance of Philip's counsels as "madness." The whole people had caught the self-confidence and daring of their Queen. The seamen of the southern coast had long been carrying on a half-piratical war on their own account. Four years after Elizabeth's accession the Channel swarmed with "sea-dogs," as they were called, who sailed under letters of marque from the Prince of Condé and the Huguenot leaders, and took heed neither of the complaints of the French Court nor of Elizabeth's own attempts at repression. Her efforts failed before the connivance of every man along the coast, of the very port-officers of the Crown who made profit out of the spoil, and of the gentry of the west, who were hand and glove with the adventurers. They broke above all against the national craving for open fight with Spain, and the Protestant craving for open fight with Catholicism. Young Englishmen crossed the sea to serve under Condé or Henry of Navarre. The war in the Netherlands drew hundreds of Protestants to the field. The suspension of the French contest only drove the sea-dogs to the West Indies; for the Papal decree which gave the New World to Spain, and the threats of Philip against any Protestant who should visit its seas, fell idly on the ears of English seamen. It was in vain that their trading vessels were seized, and the sailors flung into the dungeons of the Inquisition, "laden with irons, without sight of sun or moon." The profits of the trade were large enough to counteract its perils; and the bigotry of Philip was met by a bigotry as merciless as his own. The Puritanism of the sea-dogs went hand in hand with their love of adventure. To break through the Catholic monopoly of the New World, to kill Spaniards, to sell negroes, to sack gold-ships, were in these men's minds a seemly work for the "elect of God." The name of Francis Drake became the terror of the Spanish Indies. In Drake a Protestant fanaticism was united with a splendid daring. He conceived the design of penetrating into the Pacific, whose waters had never seen an

English flag; and backed by a little company of adventurers, he set sail for the southern seas in a vessel hardly as big as a Channel schooner, with a few yet smaller companions who fell away before the storms and perils of the voyage. But Drake with his one ship and eighty men held boldly on; and passing the Straits of Magellan, untraversed as yet by any Englishman, swept the unguarded coast of Chili and Peru, loaded his bark with the gold-dust and silver-ingots of Potosi, and with the pearls, emeralds, and diamonds which formed the cargo of the great galleon that sailed once a year from Lima to Cadiz. With spoils of above half-a-million in value the daring adventurer steered undauntedly for the Moluccas, rounded the Cape of Good Hope, and after completing the circuit of the globe dropped anchor again in Plymouth harbor.

The romantic daring of Drake's voyage, as well as the vastness of his spoil, roused a general enthusiasm throughout England. But the welcome he received from Elizabeth on his return was accepted by Philip as an outrage which could only be expiated by war. Sluggish as it was, the blood of the Spanish King was fired at last by the defiance with which Elizabeth received all demands for redress. She met a request for Drake's surrender by knighting the freebooter, and by wearing in her crown the jewels he had offered her as a present. When the Spanish ambassador threatened that "matters would come to the cannon," she replied "quietly, in her most natural voice, as if she were telling a common story," wrote Mendoza, "that if I used threats of that kind she would fling me into a dungeon." Outraged as Philip was, she believed that with the Netherlands still in revolt and France longing for her alliance to enable it to seize them, the King could not afford to quarrel with her. But the sense of personal wrong, and the outcry of the Catholic world against his selfish reluctance to avenge the blood of its martyrs, at last told on the Spanish King, and the first vessels of an armada which was destined for the conquest of England began to gather in the Tagus. Resentment and fanaticism indeed were backed by a cool policy. His conquest of Portugal had almost doubled his power. It gave him the one navy that as yet rivalled his own. With the Portuguese colonies his flag claimed mastery in the Indian and the Pacific seas, as it claimed mastery in the Atlantic and Mediterranean; and he had now to shut Englishman and heretic not only out

of the New World of the West but out of the lucrative traffic with the East. In the Netherlands too and in France all seemed to go well for Philip's schemes. His forces under Parma had steadily won their way in the Low Countries, and a more fatal blow had been dealt at his rebellious subjects in the assassination of William of Orange; while all danger of French intervention passed away with the death of the Duke of Anjou, which left Henry of Navarre, the leader of the Huguenot party, heir of the crown of France. To prevent the triumph of heresy in the succession of a Protestant king, the Guises and the French Catholics rose at once in arms; but the Holy League which they formed rested mainly on the support of Philip, and so long as he supplied them with men and money, he was secure on the side of France. It was at this moment that Parma won his crowning triumph in the capture of Antwerp; its fall after a gallant resistance convinced even Elizabeth of the need for action if the one "bridle to Spain which kept war out of our own gate" was to be saved. Lord Leicester was hurried to the Flemish coast with 8,000 men. In a yet bolder spirit of defiance Francis Drake was suffered to set sail with a fleet of twenty-five vessels for the Spanish Main. Drake's voyage was a series of triumphs. The wrongs inflicted on English seamen by the Inquisition were requited by the burning of the cities of St. Domingo and Carthagena. The coasts of Cuba and Florida were plundered, and though the gold fleet escaped him, Drake returned with a heavy booty. But only one disastrous skirmish at Zutphen, the fight in which Sidney fell, broke the inaction of Leicester's forces, while Elizabeth strove vainly to use the presence of his army to negotiate a peace between Philip and the States. Meanwhile dangers thickened round her in England itself. Maddened by persecution, by the hopelessness of rebellion within or of deliverance from without, the fiercer Catholics listened to schemes of assassination to which the murder of William of Orange lent a terrible significance. The detection of Somerville, a fanatic who had received the Host before setting out for London "to shoot the Queen with his dagg," was followed by measures of natural severity, by the flight and arrest of Catholic gentry and peers, by a vigorous purification of the Inns of Court where a few Catholics lingered, and by the despatch of fresh batches of priests to the block. The trial

and death of Parry, a member of the House of Commons who had served in the Queen's household, on a similar charge, fed the general panic. Parliament met in a transport of horror and loyalty. All Jesuits and seminary priests were banished from the realm on pain of death. A bill for the security of the Queen disqualified any claimant of the succession who instigated subjects to rebellion or hurt to the Queen's person from ever succeeding to the Crown. The threat was aimed at Mary Stuart. Weary of her long restraint, of her failure to rouse Philip or Scotland to aid her, of the baffled revolt of the English Catholics and the baffled intrigues of the Jesuits, she had bent for a moment to submission. "Let me go," she wrote to Elizabeth; "let me retire from this island to some solitude where I may prepare my soul to die. Grant this, and I will sign away every right which either I or mine can claim." But the cry was useless, and her despair found a new and more terrible hope in the plots against Elizabeth's life. She knew and approved the vow of Anthony Babington and a band of young Catholics, for the most part connected with the royal household, to kill the Queen; but plot and approval alike passed through Walsingham's hands, and the seizure of Mary's correspondence revealed her guilt. In spite of her protest a Commission of Peers sat as her judges at Fotheringay Castle; and their verdict of "guilty" annihilated under the provisions of the recent statute her claim to the Crown. The streets of London blazed with bonfires, and peals rang out from steeple to steeple at the news of her condemnation; but, in spite of the prayer of Parliament for her execution, and the pressure of the Council, Elizabeth shrank from her death. The force of public opinion, however, was now carrying all before it, and the unanimous demand of her people wrested at last a sullen consent from the Queen. She flung the warrant signed upon the floor, and the Council took on themselves the responsibility of executing it. Mary died on a scaffold which was erected in the castle-hall at Fotheringay as dauntlessly as she had lived. "Do not weep," she said to her ladies, "I have given my word for you." "Tell my friends," she charged Melville, "that I die a good Catholic."

The blow was hardly struck before Elizabeth turned with fury on the ministers who had forced her hand. Cecil, who had now become Lord Burleigh, was for awhile disgraced;

and Davison, who carried the warrant to the Council, was flung into the Tower to atone for an act which shattered the policy of the Queen. The death of Mary Stuart in fact seemed to remove the last obstacle out of Philip's way, by putting an end to the divisions of the English Catholics. To him, as to the nearest heir in blood who was of the Catholic Faith, Mary bequeathed her rights to the Crown, and the hopes of her adherents were from that moment bound up in the success of Spain. Philip no longer needed pressure to induce him to act. Drake's triumph had taught him that the conquest of England was needful for the security of his dominion in the New World. The presence of an English army in Flanders convinced him that the road to the conquest of the States lay through England itself. The operations of Parma therefore in the Low Countries were suspended with a view to the greater enterprise. Vessels and supplies for the fleet which had for three years been gathering in the Tagus were collected from every port of the Spanish coast. Only the dread of a counter-attack from France, where the fortunes of the League were wavering, held Philip back. But the news of the coming Armada called Drake again to action. He set sail with thirty small barks, burned the storeships and galleys in the harbor of Cadiz, stormed the ports of the Faro, and was only foiled in his aim of attacking the Armada itself by orders from home. A descent upon Corunna, however, completed what Drake called his "singeing of the Spanish King's beard." Elizabeth used the daring blow to back her negotiations for peace; but the Spanish pride had been touched to the quick. Amidst the exchange of protocols Parma gathered seventeen thousand men for the coming invasion, collected a fleet of flat-bottomed transports at Dunkirk, and waited impatiently for the Armada to protect his crossing. But the attack of Drake, the death of its first admiral, and the winter storms delayed the fleet from sailing. The fear of France held it back yet more effectually; but in the spring Philip's patience was rewarded. The League was triumphant, and the King a prisoner in its hands. The Armada at once set sail from Lisbon, but it had hardly started when a gale in the Bay of Biscay drove its scattered vessels into Ferrol. It was only on the nineteenth of July that the sails of the Armada were seen from the Lizard, and the English beacons flared out their alarm along the coast. The news found

England ready. An army was mustering under Leicester at Tilbury, the militia of the midland counties were gathering to London, while those of the south and east were held in readiness to meet a descent on either shore. Had Parma landed on the earliest day he purposed, he would have found his way to London barred by a force stronger than his own, a force too of men in whose ranks were many who had already crossed pikes on equal terms with his best infantry in Flanders. "When I shall have landed," he warned his master, "I must fight battle after battle, I shall lose men by wounds and disease, I must leave detachments behind me to keep open my communications; and in a short time the body of my army will become so weak that not only I may be unable to advance in the face of the enemy, and time may be given to the heretics and your Majesty's other enemies to interfere, but there may fall out some notable inconveniences, with the loss of everything, and I be unable to remedy it." Even had Parma landed, in fact, the only real chance of Spanish success lay in a Catholic rising; and at this crisis patriotism proved stronger than religious fanaticism in the hearts of the English Catholics. Catholic lords brought their vessels up alongside of Drake and Lord Howard, and Catholic gentry led their tenantry to the muster at Tilbury. But to secure a landing at all, the Spaniards had to be masters of the Channel; and in the Channel lay an English fleet resolved to struggle hard for the mastery. As the Armada sailed on in a broad crescent past Plymouth, moving towards its point of junction with Parma at Calais, the vessels which had gathered under Lord Howard of Effingham slipped out of the bay and hung with the wind upon their rear. In numbers the two forces were strangely unequal; the English fleet counted only 80 vessels against the 149 which composed the Armada. In size of ships the disproportion was even greater. Fifty of the English vessels, including the squadron of the Lord Admiral and the craft of the volunteers, were little bigger than yachts of the present day. Even of the thirty Queen's ships which formed its main body, there were only four which equalled in tonnage the smallest of the Spanish galleons. Sixty-five of these galleons formed the most formidable half of the Spanish fleet; and four galleys, four galleasses, armed with fifty guns apiece, fifty-six armed merchantmen, and twenty pinnaces, made up the rest. The Armada was

provided with 2,500 cannons, and a vast store of provisions; it had on board 8,000 seamen, and more than 20,000 soldiers; and if a court-favorite, the Duke of Medina Sidonia, had been placed at its head, he was supported by the ablest staff of naval officers which Spain possessed. Small, however, as the English ships were, they were in perfect trim; they sailed two feet for the Spaniards' one, they were manned with 9,000 hardy seamen, and their Admiral was backed by a crowd of captains who had won fame in the Spanish seas. With him was Hawkins, who had been the first to break into the charmed circle of the Indies; Frobisher, the hero of the North-West passage; and above all Drake, who held command of the privateers. They had won too the advantage of the wind, and, closing in or drawing off as they would, the lightly-handled English vessels, which fired four shots to the Spaniards' one, hung boldly on the rear of the great fleet as it moved along the Channel. "The feathers of the Spaniard," in the phrase of the English seamen, were "plucked one by one." Galleon after galleon was sunk, boarded, driven on shore; and yet Medina Sidonia failed in bringing his pursuers to a close engagement. Now halting, now moving slowly on, the running fight between the two fleets lasted throughout the week, till the Armada dropped anchor in Calais roads. The time had now come for sharper work if the junction of the Armada with Parma was to be prevented; for, demoralized as the Spaniards had been by the merciless chase, their loss in ships had not been great, while, though the numbers of English ships had grown, their supplies of food and ammunition were fast running out. Howard resolved to force an engagement, and, lighting eight fire-ships at midnight, sent them down with the tide upon the Spanish line. The galleons at once cut their cables, and stood out in panic to sea, drifting with the wind in a long line off Gravelines. Drake resolved at all costs to prevent their return. At dawn the English ships closed fairly in, and almost their last cartridge was spent ere the sun went down. Three great galleons had sunk, three had drifted helplessly on to the Flemish coast; but the bulk of the Spanish vessels remained, and even to Drake the fleet seemed "wonderful great and strong." Within the Armada itself, however, all hope was gone. Huddled together by the wind and the deadly English fire, their sails torn, their masts shot away, the crowded galleons had become mere

slaughter-houses. Four thousand men had fallen, and bravely as the seamen fought they were cowed by the terrible butchery. Medina himself was in despair. "We are lost, Señor Oquenda," he cried to his bravest captain; "what are we to do?" "Let others talk of being lost," replied Oquenda, "your Excellency has only to order up fresh cartridge." But Oquenda stood alone, and a council of war resolved on retreat to Spain by the one course open, that of a circuit round the Orkneys. "Never anything pleased me better," wrote Drake, "than seeing the enemy fly with a southerly wind to the northwards. Have a good eye to the Prince of Parma, for, with the grace of God, if we like, I doubt not ere it be long so to handle the matter with the Duke of Sidonia, as he shall wish himself at St. Mary Port among his orange trees." But the work of destruction was reserved for a mightier foe than Drake. Supplies fell short and the English vessels were forced to give up the chase; but the Spanish ships which remained had no sooner reached the Orkneys than the storms of the northern seas broke on them with a fury before which all concert and union disappeared. Fifty reached Corunna, bearing ten thousand men stricken with pestilence and death. Of the rest some were sunk, some dashed to pieces against the Irish cliffs. The wreckers of the Orkneys and the Faroes, the clansmen of the Scottish Isles, the kernes of Donegal and Galway, all had their part in the work of murder and robbery. Eight thousand Spaniards perished between the Giant's Causeway and the Blaskets. On a strand near Sligo an English captain numbered eleven hundred corpses which had been cast up by the sea. The flower of the Spanish nobility, who had been sent on the new crusade under Alonzo da Leyva, after twice suffering shipwreck, put a third time to sea to founder on a reef near Dunluce.

Section VII.—The Elizabethan Poets.*

We have already watched the revival of English letters during the earlier half of Elizabeth's reign. The general awakening of national life, the increase of wealth, of refinement and leisure, which marked that period, had been accompanied, as we have seen, by a quickening of English intelligence, which found vent in an upgrowth of grammar schools, in the new impulse given to classical learning at the Universities, in a passion for translations which familiarized all England with the masterpieces of Italy and Greece, and above all in the crude but vigorous efforts of Sackville and Lyly after a nobler poetry and prose. But to the national and local influences which were telling on English literature was added that of the restlessness and curiosity which characterized the age. The sphere of human interest was widened as it has never been widened before or since by the revelation of a new heaven and a new earth. It was only in the later years of the sixteenth century that the discoveries of Copernicus were brought home to the general intelligence of the world by Kepler and Galileo, or that the daring of the Buccaneers broke through the veil which the greed of Spain had drawn across the New World of Columbus. Hardly inferior to these revelations as a source of intellectual impulse was the sudden and picturesque way in which the various races of the world were brought face to face with one another through the universal passion for foreign travel. While the red tribes of the West were described by Amerigo Vespucci, and the strange civilization of Mexico and Peru disclosed by Cortes and Pizarro, the voyages of the

* *Authorities.*—For a general account of this period, see Mr. Morley's admirable "First Sketch of English Literature," Hallam's "Literary History," M. Taine's "History of English Literature," &c. Mr. Craik has elaborately illustrated the works of Spenser, and full details of the history of our early drama may be found in Mr. Collier's "History of English Dramatic Literature to the time of Shakspere," Malone's inquiry remains the completest investigation into the history of Shakspere's dramas; and the works of Mr. Armytage Brown and Mr. Gerald Massey contain the latest theories as to the Sonnets. For Ben Jonson and his fellows, see their works with the notes of Gifford, &c. The fullest account of Lord Bacon will be found in his "Life and Letters," now published with his "Works," by Mr. Spedding, whose apologetic tones may be contrasted with the verdict of Lord Macaulay ("Essay on Lord Bacon") and with the more judicious judgment of Mr. Gardiner ("History of England"). See also Mr. Lewes's "History of Philosophy."

Portuguese threw open the older splendors of the East, and the story of India and China was told for the first time to Christendom by Maffei and Mendoza. England took her full part in this work of discovery. Jenkinson, an English traveller, made his way to Bokhara. Willoughby brought back Muscovy to the knowledge of Western Europe. English mariners penetrated among the Esquimaux, or settled in Virginia. Drake circumnavigated the globe. The "Collection of Voyages," which was published by Hakluyt, not only disclosed the vastness of the world itself, but the infinite number of the races of mankind, the variety of their laws, their customs, their religions, their very instincts. We see the influence of this new and wider knowledge of the world, not only in the life and richness which it gave to the imagination of the time, but in the immense interest which from this moment attached itself to Man. Shakspere's conception of Caliban, like the questionings of Montaigne, marks the beginning of a new and a truer, because a more inductive, philosophy of human nature and human history. The fascination exercised by the study of human character showed itself in the essays of Bacon, and yet more in the wonderful popularity of the drama. And to these larger and world-wide sources of poetic powers was added in England the impulse which sprang from national triumph, from the victory over the Armada, the deliverance from Spain, the rolling away of the Catholic terror which had hung like a cloud over the hopes of the people. With its new sense of security, of national energy and national power, the whole aspect of England suddenly changed. As yet the interest of Elizabeth's reign had been political and material; the stage had been crowded with statesmen and warriors, with Cecils and Walsinghams and Drakes. Literature had hardly found a place in the glories of the time. But from the moment when the Armada drifted back broken to Ferrol, the figures of warriors and statesmen were dwarfed by the grander figures of poets and philosophers. Amidst the throng in Elizabeth's antechamber the noblest form is that of the singer who lays the "Faerie Queen" at her feet, or of the young lawyer who muses amid the splendors of the presence over the problems of the "Novum Organum." The triumph at Cadiz, the conquest of Ireland, pass unheeded as we watch Hooker building up his "Ecclesiastical Polity" among the sheepfolds, or the

genius of Shakspere rising year by year into supremer grandeur in a rude theatre beside the Thames.

The full glory of the new literature broke on England with Edmund Spenser. We know little of his life; he was born in East London of poor parents, but connected with the Spencers of Althorpe, even then—as he proudly says—"a house of ancient fame." He studied as a sizar at Cambridge, and quitted the University while still a boy to live as a tutor in the north; but after some years of obscure poverty the scorn of a fair "Rosalind" drove him again southwards. A college friendship with Gabriel Harvey served to introduce him to Lord Leicester, who sent him as his envoy into France, and in whose service he first became acquainted with Leicester's nephew, Sir Philip Sidney. From Sidney's house at Penshurst came his earliest work, the "Shepherd's Calendar;" in form, like Sidney's own "Arcadia," a pastoral, where love and loyalty and Puritanism jostled oddly with the fancied shepherd life. The peculiar melody and profuse imagination which the pastoral disclosed at once placed its author in the forefront of living poets, but a far greater work was already in hand; and from some words of Gabriel Harvey's we see Spenser bent on rivalling Ariosto, and even hoping "to overgo" the "Orlando Furioso," in his "Elvish Queen." The ill-will or indifference of Burleigh, however, blasted the expectations he had drawn from the patronage of Sidney or the Earl of Leicester, and the favor with which he had been welcomed by the Queen. Sidney, himself in disgrace with Elizabeth, withdrew to Wilton to write the "Arcadia," by his sister's side; and "discontent of my long fruitless stay in princes' courts," the poet tells us, "and expectation vain of idle hopes," drove Spenser at last into exile. He followed Lord Grey as his secretary into Ireland, and remained there on the Deputy's recall in the enjoyment of an office and a grant of land from the forfeited estates of the Earl of Desmond. Spenser had thus enrolled himself among the colonists to whom England was looking at the time for the regeneration of Munster, and the practical interest he took in the "barren soil where cold and want and poverty do grow" was shown by the later publication of a prose tractate on the condition and government of the island. It was at Dublin or in his castle of Kilcolman, two miles from Doneraile, "under the foote of Mole, that mountain hoar," that he spent

the ten years in which Sidney died and Mary fell on the scaffold and the Armada came and went; and it was in the latter home that Walter Ralegh found him sitting "alwaies idle," as it seemed to his restless friend, "among the cooly shades of the green alders by the Mulla's shore," in a visit made memorable by the poem of "Colin Clout's come home again." But in the "idlesse" and solitude of the poet's exile the great work begun in the two pleasant years of his stay at Penshurst had at last taken form, and it was to publish the first three books of the "Faerie Queen" that Spenser returned in Raleigh's company to London.

The appearance of the "Faerie Queen" is the one critical event in the annals of English poetry; it settled, in fact, the question whether there was to be such a thing as English poetry or no. The older national verse which had blossomed and died in Cædmon sprang suddenly into a grander life in Chaucer, but it closed again in a yet more complete death. Across the Border, indeed, the Scotch poets of the fifteenth century preserved something of their master's vivacity and color, and in England itself the Italian poetry of the Renascence had of late found echoes in Surrey and Sidney. The new English drama too was beginning to display its wonderful powers, and the work of Marlowe had already prepared the way for the work of Shakspere. But bright as was the promise of coming song, no great imaginative poem had broken the silence of English literature for nearly two hundred years when Spenser landed at Bristol with the "Faerie Queen." From that moment the stream of English poetry has flowed on without a break. There have been times, as in the years which immediately followed, when England has "become a nest of singing birds;" there have been times when song was scant and poor; but there never has been a time when England was wholly without a singer. The new English verse has been true to the source from which it sprang, and Spenser has always been "the poet's poet." But in his own day he was the poet of England at large. The "Faerie Queen" was received with a burst of general welcome. It became "the delight of every accomplished gentleman, the model of every poet, the solace of every soldier." The poem expressed, indeed, the very life of the time. It was with a true poetic instinct that Spenser fell back for the framework of his story

on the fairy world of Celtic romance, whose wonder and mystery had in fact become the truest picture of the wonder and mystery of the world around him. In the age of Cortes and of Raleigh dreamland had ceased to be dreamland, and no marvel or adventure that befell lady or knight was stranger than the tales which weather-beaten mariners from the Southern Seas were telling every day to grave merchants upon 'Change. The very incongruities of the story of Arthur and his knighthood, strangely as it had been built up out of the rival efforts of bard and jongleur and priest, made it the fittest vehicle for the expression of the world of incongruous feeling which we call the Renascence. To modern eyes perhaps there is something grotesque in the strange medley of figures which crowd the canvas of the "Faerie Queen," in its fauns dancing on the sward where knights have hurtled together, in its alternation of the salvage-men from the New World with the satyrs of classic mythology, in the giants, dwarfs, and monsters of popular fancy, who jostle with the nymphs of Greek legend and the damosels of mediæval romance. But, strange as the medley is, it reflects truly enough the stranger medley of warring ideals and irreconcilable impulses which made up the life of Spenser's contemporaries. It was not in the "Faerie Queen" only, but in the world which it portrayed, that the religious mysticism of the Middle Ages stood face to face with the intellectual freedom of the Revival of Letters, that Asceticism and self-denial cast their spell on imaginations glowing with the sense of varied and inexhaustible existence, that the dreamy and poetic refinement of feeling which expressed itself in the fanciful unrealities of chivalry co-existed with the rough practical energy that sprang from an awakening sense of human power, or the lawless extravagance of an idealized friendship and love lived side by side with the moral sternness and elevation which England was drawing from the Reformation and the Bible. But strangely contrasted as are the elements of the poem, they are harmonized by the calmness and serenity which is the note of the "Faerie Queen." The world of the Renascence is around us, but it is ordered, refined, and calmed by the poet's touch. The warmest scenes which he borrows from the Italian verse of his day are idealized into purity; the very struggle of the men around him is lifted out of its pettier accidents, and raised into a spiritual oneness with

the struggle in the soul itself. There are allusions in plenty to contemporary events, but the contest between Elizabeth and Mary takes ideal form in that of Una and the false Duessa, and the clash of arms between Spain and the Huguenots comes to us faint and hushed through the serener air. The verse, like the story, rolls on as by its own natural power, without haste or effort or delay. The gorgeous coloring, the profuse and often complex imagery which Spenser's imagination lavishes, leave no sense of confusion in the reader's mind. Every figure, strange as it may be, is seen clearly and distinctly as it passes by. It is in this calmness, this serenity, this spiritual elevation of the "Faerie Queen," that we feel the new life of the coming age moulding into ordered and harmonious form the life of the Renascence. Both in its conception, and in the way in which this conception is realized in the portion of his work which Spenser completed, his poem strikes the note of the coming Puritanism. In his earlier pastoral, the "Shepherd's Calendar," the poet had boldly taken his part with the more advanced reformers against the Church policy of the Court. He had chosen Archbishop Grindal, who was then in disgrace for his Puritan sympathies, as his model of a Christian pastor; and attacked with sharp invective the pomp of the higher clergy. His "Faerie Queen," in its religious theory, is Puritan to the core. The worst foe of its "Red Cross Knight" is the false and scarlet-clad Duessa of Rome, who parts him for a while from Truth and leads him to the house of Pride. Spenser presses strongly and pitilessly for the execution of Mary Stuart. No bitter word ever breaks the calm of his verse save when it touches on the perils with which Catholicism was environing England, perils before which his knight must fall "were not that Heavenly Grace doth him uphold and steadfast Truth acquite him out of all." But it is yet more in the temper and aim of his work that we catch the nobler and deeper tones of English Puritanism. In his earlier musings at Penshurst the poet had purposed to surpass Ariosto, but the gaiety of Ariosto's song is utterly absent from his own. Not a ripple of laughter breaks the calm surface of Spenser's verse. He is habitually serious, and the seriousness of his poetic tone reflects the seriousness of his poetic purpose. His aim, he tells us, was to represent the moral virtues, to assign to each its knightly patron, so that its excellence might be

expressed and its contrary vice trodden under foot by deeds of arms and chivalry. In knight after knight of the twelve he purposed to paint, he wished to embody some single virtue of the virtuous man in its struggle with the faults and errors which specially beset it; till in Arthur, the sum of the whole company, man might have been seen perfected, in his longing and progress towards the "Faerie Queen," the Divine Glory which is the true end of human effort. The largeness of his culture indeed, his exquisite sense of beauty, and above all the very intensity of his moral enthusiasm, saved Spenser from the narrowness and exaggeration which often distorted goodness into unloveliness in the Puritan. Christian as he is to the core, his Christianity is enriched and fertilized by the larger temper of the Renascence, as well as by a poet's love of the natural world in which the older mythologies struck their roots. Diana and the gods of heathendom take a sacred tinge from the purer sanctities of the new faith; and in one of the greatest songs of the "Faerie Queen," the conception of love widens, as it widened in the mind of a Greek, into the mighty thought of the productive energy of Nature. Spenser borrows in fact the delicate and refined forms of the Platonist philosophy to express his own moral enthusiasm. Not only does he love, as others have loved, all that is noble and pure and of good report, but he is fired as none before or after him have been fired with a passionate sense of moral beauty. Justice, Temperance, Truth, are no mere names to him, but real existences to which his whole nature clings with a rapturous affection. Outer beauty he believed to spring, and loved because it sprang, from the beauty of the soul within. There was much in such a moral protest as this to rouse dislike in any age, but it is the glory of the age of Elizabeth that, "mad world" as in many ways it was, all that was noble welcomed the "Faerie Queen." Elizabeth herself, says Spenser, "to mine oaten pipe inclined her ear," and bestowed a pension on the poet.

In 1595 he brought three more books of his poem to England. He returned to Ireland, to commemorate his marriage in Sonnets and the most beautiful of bridal songs, and to complete the "Faerie Queen" amongst love and poverty and troubles from his Irish neighbors. But these troubles soon took a graver form. In 1599 Ireland broke into revolt, and

the poet escaped from his burning house to fly to England, and to die broken-hearted in an inn at Westminster.

If the "Faerie Queen" expressed the higher elements of the Elizabethan age, the whole of that age, its lower elements and its higher alike, was expressed in the English drama. We have already pointed out the circumstances which throughout Europe were giving a poetic impulse to the newly-aroused intelligence of men, and this impulse everywhere took a dramatic shape. The artificial French tragedy which began about this time with Garnier was not, indeed, destined to exert any influence over English poetry till a later age; but the influence of the Italian comedy, which had begun half a century earlier with Machiavelli and Ariosto, was felt directly through the Novelle, or stories, which served as plots for the dramatists. It left its stamp indeed on some of the worst characteristics of the English stage. The features of our drama that startled the moral temper of the time and won the deadly hatred of the Puritan, its grossness and profanity, its tendency to scenes of horror and crime, its profuse employment of cruelty and lust as grounds of dramatic action, its daring use of the horrible and the unnatural whenever they enable it to display the more terrible and revolting sides of human passion, were derived from the Italian stage. It is doubtful how much the English playwrights may have owed to the Spanish drama, that under Lope and Cervantes sprang suddenly into a grandeur which almost rivalled their own. In the intermixture of tragedy and comedy, in the abandonment of the solemn uniformity of poetic diction for the colloquial language of real life, the use of unexpected incidents, the complications of their plots and intrigues, the dramas of England and Spain are remarkably alike; but the likeness seems rather to have sprung from a similarity in the circumstances to which both owed their rise, than from any direct connection of the one with the other. The real origin of the English drama, in fact, lay not in any influence from without, but in the influence of England itself. The temper of the nation was dramatic. Ever since the Reformation, the Palace, the Inns of Court, and the University had been vying with one another in the production of plays; and so early was their popularity, that even under Henry the Eighth it was found necessary to create a "Master of the Revels" to supervise them. Every progress of Elizabeth from shire to

shire was a succession of shows and interludes. Dian with her nymphs met the Queen as she returned from hunting; Love presented her with his golden arrow as she passed through the gates of Norwich. From the earlier years of her reign, the new spirit of the Renascence had been pouring itself into the rough mould of the Mystery Plays, whose allegorical virtues and vices, or scriptural heroes and heroines, had handed on the spirit of the drama through the Middle Ages. Adaptations from classical pieces soon began to alternate with the purely religious "Moralities;" and an attempt at a livelier style of expression and invention appeared in the popular comedy of "Gammer Gurton's Needle;" while Sackville, Lord Dorset, in his tragedy of "Gorboduc" made a bold effort at sublimity of diction, and introduced the use of blank verse as the vehicle of dramatic dialogue. But it was not to these tentative efforts of scholars and nobles that the English stage was really indebted for the amazing outburst of genius, which dates from the moment when "the Earl of Leicester's servants" erected the first public theatre in Blackfriars. It was the people itself that created its Stage. The theatre, indeed, was commonly only the courtyard of an inn, or a mere booth such as is still seen at a country fair; the bulk of the audience sat beneath the open sky in the "pit" or yard, a few covered seats in the galleries which ran round it formed the boxes of the wealthier spectators, while patrons and nobles found seats upon the actual boards. All the appliances were of the roughest sort: a few flowers served to indicate a garden, crowds and armies were represented by a dozen scene-shifters with swords and bucklers, heroes rode in and out on hobby-horses, and a scroll on a post told whether the scene was at Athens or London. There were no female actors, and the grossness which startles us in words which fell from women's lips took a different color when every woman's part was acted by a boy. But difficulties such as these were more than compensated by the popular character of the drama itself. Rude as the theatre might be, all the world was there. The stage was crowded with nobles and courtiers. Apprentices and citizens thronged the benches in the yard below. The rough mob of the pit inspired, as it felt, the vigorous life, the rapid transitions, the passionate energy, the reality, the lifelike medley and confusion, the racy dialogue, the chat, the wit, the pathos, the sublimity, the rant

and buffoonery, the coarse horrors and vulgar bloodshedding, the immense range over all classes of society, the intimacy with the foulest as well as the fairest developments of human temper, which characterized the English stage. The new drama represented "the very age and body of the time, its form and pressure." The people itself brought its nobleness and its vileness to the boards. No stage was ever so human, no poetic life so intense. Wild, reckless, defiant of all past tradition, of all conventional laws, the English dramatists owned no teacher, no source of poetic inspiration, but the people itself.

Few events in our literary history are so startling as this sudden rise of the Elizabethan drama. The first public theatre, as we have seen, was erected only in the middle of the Queen's reign. Before the close of it eighteen theatres existed in London alone. Fifty dramatic poets, many of the first order, appeared in the fifty years which precede the closing of the theatres by the Puritans; and great as is the number of their works which have perished, we still possess a hundred dramas, all written within this period, and of which at least a half are excellent. A glance at their authors shows us that the intellectual quickening of the age had now reached the mass of the people. Almost all of the new playwrights were fairly educated, and many were University men. But, instead of courtly singers of the Sidney and Spenser sort, we see the advent of the "poor scholar." The earlier dramatists, such as Nash, Peele, Kyd, Greene, or Marlowe, were for the most part poor, and reckless in their poverty; wild livers, defiant of law or common fame, in revolt against the usages and religion of their day, "atheists" in general repute, "holding Moses for a juggler," haunting the brothel and the alehouse, and dying starved or in tavern brawls. But with their appearance began the Elizabethan drama. The few plays which have reached us of an earlier date are either cold imitations of the classical and Italian comedy, or rude farces like "Ralph Royster Doyster," or tragedies such as "Gorboduc," where, poetic as occasional passages may be, there is little promise of dramatic development. But in the year which preceded the coming of the Armada the whole aspect of the stage suddenly changes, and the new dramatists range themselves around two men of very different genius, Robert Greene and Christopher Marlowe. Of Greene, as the creator of our lighter English prose, we have already

spoken. But his work as a poet was of yet greater importance, for his keen perception of character and the relations of social life, the playfulness of his fancy, and the liveliness of his style exerted an influence on his contemporaries, which was equalled by that of none but Marlowe and Peele. No figure better paints the group of young playwrights. He left Cambridge to travel through Italy and Spain, and to bring back the debauchery of the one and the scepticism of the other. In the words of remorse he wrote before his death he paints himself as a drunkard and a roysterer, winning money only by ceaseless pamphlets and plays to waste it on wine and women, and drinking the cup of life to the dregs. Hell and the after-world were the butts of his ceaseless mockery. If he had not feared the judges of the Queen's Courts more than he feared God, he said, in bitter jest, he should often have turned cutpurse. He married, and loved his wife, but she was soon deserted; and the wretched profligate found himself again plunged into excesses which he loathed, though he could not live without them. But wild as was the life of Greene, his pen was pure. He is steadily on virtue's side in the love pamphlets and novelettes he poured out in endless succession, and whose plots were dramatized by the school which gathered round him. The life of Marlowe was as riotous, his scepticism even more daring, than the life and scepticism of Greene. His early death alone saved him, in all probability, from a prosecution for atheism. He was charged with calling Moses a juggler, and with boasting that, if he undertook to write a new religion, it should be a better religion than the Christianity he saw around him. But he stood far ahead of his fellows as a creator of English tragedy. Born at the opening of Elizabeth's reign, the son of a Canterbury shoemaker, but educated at Cambridge, Marlowe burst on the world in the year which preceded the triumph over the Armada, with a play which at once wrought a revolution in the English stage. Bombastic and extravagant as it was, and extravagance reached its height in the scene where captive kings, the "pampered jades of Asia," drew their conqueror's car across the stage, "Tamburlaine" not only indicated the revolt of the new drama against the timid inanities of Euphuism, but gave an earnest of that imaginative daring, the secret of which Marlowe was to bequeath to the playwright who followed him. He perished at twenty-nine in a shameful brawl,

but in his brief career he had struck the grander notes of the coming drama. His Jew of Malta was the herald of Shylock. He opened in "Edward the Second" the series of historical plays which gave us "Cæsar" and "Richard the Third." Riotous, grotesque, and full of a mad thirst for pleasure as it is, his "Faustus" was the first dramatic attempt to touch the great problem of the relations of man to the unseen world, to paint the power of doubt in a temper leavened with superstition, the daring of human defiance in a heart abandoned to despair. Extravagant, unequal, stooping even to the ridiculous in his cumbrous and vulgar buffoonery, there is a force in Marlowe, a conscious grandeur of tone, a range of passion, which sets him above all his contemporaries save one. In the higher qualities of imagination, as in the majesty and sweetness of his "mighty line," he is inferior to Shakspere alone.

A few daring jests, a brawl, and a fatal stab make up the life of Marlowe; but even details such as these are wanting to the life of William Shakspere. Of hardly any great poet, indeed, do we know so little. For the story of his youth we have only one or two trifling legends, and these almost certainly false. Not a single letter or characteristic saying, not one of the jests "spoken at the Mermaid," hardly a single anecdote, remain to illustrate his busy life in London. His look and figure in later age have been preserved by the bust over his tomb at Stratford, and a hundred years after his death he was still remembered in his native town; but the minute diligence of the enquirers of the Georgian time was able to glean hardly a single detail, even of the most trivial order, which could throw light upon the years of retirement before his death. It is owing perhaps to the harmony and unity of his temper that no salient peculiarity seems to have left its trace on the memory of his contemporaries; it is the very grandeur of his genius which precludes us from discovering any personal trait in his works. His supposed self-revelation in the Sonnets is so obscure that only a few outlines can be traced even by the boldest conjecture. In his dramas he is all his characters, and his characters range over all mankind. There is not one, or the act or word of one, that we can identify personally with the poet himself.

He was born in the sixth year of Elizabeth's reign, twelve years after the birth of Spenser, three years later than the birth

of Bacon. Marlowe was of the same age with Shakspere: Greene probably a few years older. His father, a glover and small farmer of Stratford-on-Avon, was forced by poverty to lay down his office of alderman, as his son reached boyhood; and stress of poverty may have been the cause which drove William Shakspere, who was already married at eighteen to a wife older than himself, to London and the stage. His life in the capital can hardly have begun later than in his twenty-third year, the memorable year which followed Sidney's death, which preceded the coming of the Armada, and which witnessed the production of Marlowe's "Tamburlaine." If we take the language of the Sonnets as a record of his personal feeling, his new profession as an actor stirred in him only the bitterness of self-contempt. He chides with Fortune, "that did not better for my life provide than public means that public manners breed;" he writhes at the thought that he has "made himself a motley to the view" of the gaping apprentices in the pit of Blackfriars. "Thence comes it," he adds, "that my name receives a brand, and almost thence my nature is subdued to that it works in." But the application of the words is a more than doubtful one. In spite of petty squabbles with some of his dramatic rivals at the outset of his career, the genial nature of the new comer seems to have won him a general love among his fellow actors. In 1592, while still a mere fitter of old plays for the stage, a fellow playwright, Chettle, answered Greene's attack on him in words of honest affection: "Myself have seen his demeanor no less civil, than he excellent in the quality he professes: besides, divers of worship have reported his uprightness of dealing, which argues his honesty; and his facetious grace in writing, that approves his art." His partner Burbage spoke of him after death as a "worthy friend and fellow;" and Jonson handed down the general tradition of his time when he described him as "indeed honest, and of an open and free nature." His profession as an actor was of essential service to him in his poetic career. Not only did it give him the sense of theatrical necessities which makes his plays so effective on the boards, but it enabled him to bring his pieces as he wrote them to the test of the stage. If there is any truth in Jonson's statement that Shakspere never blotted a line, there is no justice in the censure which it implies on his carelessness or incorrectness. The conditions of poetic

publication were in fact wholly different from those of our own day. A drama remained for years in manuscript as an acting piece, subject to continual revision and amendment; and every rehearsal and representation afforded hints for change which we know the young poet was far from neglecting. The chance which has preserved an earlier edition of his "Hamlet" shows in what an unsparing way Shakspere could recast even the finest products of his genius. Five years after the supposed date of his arrival in London, he was already famous as a dramatist. Greene speaks bitterly of him, under the name of "Shakescene," as an "upstart crow beautified with our feathers," a sneer which points either to his celebrity as an actor, or to his preparation for loftier flights by fitting pieces of his predecessors for the stage. He was soon partner in the theatre, actor, and playwright; and another nickname, that of "Johannes Factotum," or Jack-of-all-Trades, shows his readiness to take all honest work which came to hand.

With the poem of "Venus and Adonis," "the first heir of my invention," as Shakspere calls it, the period of independent creation fairly began. The date of its publication was a very memorable one. The "Faerie Queen" had appeared only three years before, and had placed Spenser without a rival at the head of English poetry. On the other hand, the two leading dramatists of the time passed at this moment suddenly away. Greene died in poverty and self-reproach in the house of a poor shoemaker. "Doll," he wrote to the wife he had abandoned, "I charge thee, by the love of our youth and by my soul's rest, that thou wilt see this man paid; for if he and his wife had not succored me, I had died in the streets." "Oh, that a year were granted me to live," cried the young poet from his bed of death—"but I must die, of every man abhorred! Time, loosely spent, will not again be won! My time is loosely spent—and I undone!" A year later, the death of Marlowe in a street brawl removed the only rival whose powers might have equalled Shakspere's own. He was now about thirty; and the twenty-three years which elapsed between the appearance of the "Adonis" and his death were filled with a series of masterpieces. Nothing is more characteristic of his genius than its incessant activity. Through the five years which followed the publication of his early poem he seems to have produced on an average two dramas a year. When we attempt

however, to trace the growth and progress of the poet's mind in the order of his plays, we are met, at least in the case of many of them, by an absence of certain information as to the dates of their appearance. The facts on which enquiry has to build are extremely few. "Venus and Adonis," with the "Lucrece," must have been written before their publication in 1593-4; the Sonnets, though not published till 1609, were known in some form among his private friends as early as 1598. His earlier plays are defined by a list given in the "Wit's Treasury" of Francis Meres in 1598, though the omission of a play from a casual catalogue of this kind would hardly warrant us in assuming its necessary non-existence at the time. The works ascribed to him at his death are fixed, in the same approximate fashion, through the edition published by his fellow-actors. Beyond these meagre facts, and our knowledge of the publication of a few of his dramas in his lifetime, all is uncertain; and the conclusions which have been drawn from these, and from the dramas themselves, as well as from assumed resemblances with, or references to, other plays of the period, can only be accepted as approximations to the truth. The bulk of his lighter comedies and historical dramas can be assigned with fair probability to the period from about 1593, when he was known as nothing more than an adapter, to 1598, when they are mentioned in the list of Meres. They bear on them indeed the stamp of youth. In "Love's Labor's Lost" the young playwright, fresh from his own Stratford, flings himself into the midst of the brilliant England which gathered round Elizabeth, busying himself as yet for the most part with the surface of it, with the humors and quixotisms, the wit and the whim, the unreality, the fantastic extravagance, which veiled its inner nobleness. Country lad as he is, he can exchange quip and repartee with the best; he quizzes the verbal wit and high-flown extravagance of thought and phrase which Euphues had made fashionable in the court world of the time. He shares the delight in existence which was so marked a feature of the age; he enjoys the mistakes, the contrasts, the adventures, of the men about him; his fun breaks almost riotously out in the practical jokes of the "Taming of the Shrew" and the endless blunderings of the "Comedy of Errors." His work is as yet marked by little poetic elevation, or by passion; but the easy grace of the dialogue, the dexter-

ous management of a complicated story, the genial gaiety of his tone, and the music of his verse, promised a master of social comedy as soon as Shakspere turned from the superficial aspects of the world about him to find a new delight in the character and actions of men. In the "Two Gentlemen of Verona," his painting of manners was suffused by a tenderness and ideal beauty, which formed an effective protest against the hard though vigorous character-painting which the first success of Ben Jonson in "Every Man in his Humor" brought at the time into fashion. But quick on these lighter comedies followed two, in which his genius started fully into life. His poetic power, held in reserve till now, showed itself with a splendid profusion in the brilliant fancies of the "Midsummer Night's Dream;" and passion swept like a tide of resistless delight through "Romeo and Juliet." Side by side, however, with these passionate dreams, these delicate imaginings and piquant sketches of manners, had been appearing during this short interval of intense activity his historical dramas. No plays seem to have been more popular, from the earliest hours of the new stage, than dramatic representations of our history. Marlowe had shown in his "Edward the Second" what tragic grandeur could be reached in this favorite field; and, as we have seen, Shakspere had been led naturally towards it by his earlier occupation as an adapter of stock pieces like "Henry the Sixth" for the new requirements of the stage. He still to some extent followed in plan the older plays on the subjects he selected, but in his treatment of their themes he shook boldly off the yoke of the past. A larger and deeper conception of human character than any of the old dramatists had reached displayed itself in Richard the Third, in Falstaff, or in Hotspur; while in Constance and Richard the Second the pathos of human suffering was painted as even Marlowe had never dared to paint it. No dramas have done so much for Shakspere's enduring popularity with his countrymen as these historical plays. Nowhere is the spirit of our history so nobly rendered. If the poet's work echoes sometimes our national prejudice and unfairness of temper, it is instinct throughout with English humor, with our English love of hard fighting, our English faith in goodness and in the doom that waits upon triumphant evil, our English pity for the fallen.

Whether as a tragedian or as a writer of social comedy,

Shakspere had now passed far beyond his fellows. "The Muses," said Meres, "would speak with Shakspere's fine filed phrase, if they would speak English." His personal popularity was at its height. His pleasant temper, and the vivacity of his wit, had drawn him early into contact with the young Earl of Southampton, to whom his "Adonis" and "Lucrece" are dedicated; and the different tone of the two dedications shows how rapidly acquaintance ripened into an ardent friendship. Shakspere's wealth and influence too were growing fast. He had property both in Stratford and London, and his fellow-townsmen made him their suitor to Lord Burleigh for favors to be bestowed on Stratford. He was rich enough to aid his father, and to buy the house at Stratford which afterwards became his home. The tradition that Elizabeth was so pleased with Falstaff in "Henry the Fourth" that she ordered the poet to show her Falstaff in love—an order which produced the "Merry Wives of Windsor"—whether true or false, proves his repute as a playwright. As the group of earlier poets passed away, they found successors in Marston, Dekker, Middleton, Heywood, and Chapman, and above all in Ben Jonson. But none of these could dispute the supremacy of Shakspere. The verdict of Meres, that "Shakspere among the English is the most excellent in both kinds for the stage," represented the general feeling of his contemporaries. He was at last fully master of the resources of his art. The "Merchant of Venice" marks the perfection of his development as a dramatist in the completeness of its stage effect, the ingenuity of its incidents, the ease of its movement, the poetic beauty of its higher passages, the reserve and self-control with which its poetry is used, the conception and unfolding of character, and above all the mastery with which character and event are grouped round the figure of Shylock. But the poet's temper is still young; the "Merry Wives of Windsor" is a burst of gay laughter; and laughter more tempered, yet full of a sweeter fascination, rings round us in "As You Like it." But in the melancholy and meditative Jacques of the last drama we feel the touch of a new and graver mood. Youth, so full and buoyant in the poet till now, seems to have passed almost suddenly away. Though Shakspere had hardly reached forty, in one of his Sonnets which cannot have been written at a much later time than this, there are indications that he already felt the advance

of premature age. The outer world suddenly darkened around him. The brilliant circle of young nobles whose friendship he had shared was broken up by the political storm which burst in a mad struggle of the Earl of Essex for power. Essex himself fell on the scaffold; his friend and Shakspere's idol, Southampton, passed a prisoner into the Tower; Herbert, Lord Pembroke, a younger patron of the poet, was banished from Court. While friends were thus falling and hopes fading without, Shakspere's own mind seems to have been going through a phase of bitter suffering and unrest. In spite of the ingenuity of commentators, it is difficult and even impossible to derive any knowledge of his inner history from the Sonnets; "the strange imagery of passion which passes over the magic mirror," it has been finely said, "has no tangible evidence before or behind it." But its mere passing is itself an evidence of the restlessness and agony within. The change in the character of his dramas gives a surer indication of his change of mood. The joyousness which breathes through his early work disappears in comedies such as "Troilus" and "Measure for Measure." Failure seems everywhere. In "Julius Cæsar" the virtue of Brutus is foiled by its ignorance of and isolation from mankind; in Hamlet even penetrating intellect proves helpless for want of the capacity of action; the poison of Iago taints the love of Desdemona and the grandeur of Othello; Lear's mighty passion battles helplessly against the wind and the rain; a woman's weakness of frame dashes the cup of her triumph from the hand of Lady Macbeth; lust and self-indulgence blast the heroism of Antony; pride ruins the nobleness of Coriolanus. But the very struggle and self-introspection that these dramas betray were to give a depth and grandeur to Shakspere's work such as it had never known before. The age was one in which man's temper and powers took a new range and energy. The daring of the adventurer, the philosophy of the scholar, the passion of the lover, the fanaticism of the saint, towered into almost superhuman grandeur. Man became conscious of the immense resources that lay within him, conscious of boundless powers that seemed to mock the narrow world in which they moved. It is this grandeur of humanity that spreads before us as the poet pictures the wide speculation of Hamlet, the awful convulsion of a great nature in Othello, the terrible storm in the soul of Lear which blends

with the very storm of the heavens themselves, the fearful ambition that nerved a woman's hand to dabble itself with the blood of a murdered king, the reckless lust that "flung away a world for love." Amid the terror and awe of these great dramas we learn something of the vast forces of the age from which they sprang. The passion of Mary Stuart, the ruthlessness of Alva, the daring of Drake, the chivalry of Sidney, the range of thought and action in Raleigh or Elizabeth, come better home to us as we follow the mighty series of tragedies which began in "Hamlet" and ended in "Coriolanus."

Shakspere's last dramas, the three exquisite works in which he shows a soul at rest with itself and with the world, "Cymbeline," "The Tempest," "Winter's Tale," were written in the midst of ease and competence, in a house at Stratford, to which he withdrew a few years after the death of Elizabeth. In them we lose all relation with the world or the time and pass into a region of pure poetry. It is in this peaceful and gracious close that the life of Shakspere contrasts with that of his greatest contemporaries. Himself Elizabethan to the core, he stood at the meeting-point of two great epochs of our history. The age of the Renascence was passing into the age of Puritanism. A sterner Protestantism was invigorating and ennobling life by its morality, its seriousness, its intense conviction of God. But it was at the same time hardening and narrowing it. The Bible was superseding Plutarch. The "obstinate questionings" which haunted the finer souls of the Renascence were being stereotyped into the theological formulas of the Puritan. The sense of a divine omnipotence was annihilating man. The daring which turned England into a people of "adventurers," the sense of inexhaustible resources, the buoyant freshness of youth, the intoxicating sense of beauty and joy, which created Sidney and Marlowe and Drake, were passing away before the consciousness of evil and the craving to order man's life aright before God. A new political world, healthier, more really national, but less picturesque, less wrapt in the mystery and splendor which poets love, was rising with the new moral world. Rifts which were still little were widening hour by hour, and threatening ruin to the great fabric of Church and State, which the Tudors had built up, and to which the men of the Renascence clung passionately. From this new world of thought and feeling Shakspere stood utterly aloof. Of the

popular tendencies of Puritanism—and great as were its faults, Puritanism may fairly claim to be the first political system which recognized the grandeur of the people as a whole—Shakspere knew nothing. His roll of dramas is the epic of civil war. The Wars of the Roses fill his mind, as they filled the mind of his contemporaries. It is not till we follow him through the series of plays from "Richard the Second" to "Henry the Eighth" that we realize how profoundly the memory of the struggle between York and Lancaster had moulded the temper of the people, how deep a dread of civil war, of baronial turbulence, of disputes over the succession it had left behind it. From such a risk the Crown seemed the one security. With Shakspere as with his contemporaries the Crown is still the centre and safeguard of the national life. His ideal England is an England grouped round a king such as his own Henry V., a born ruler of men, with a loyal people about him, and his enemies at his feet. Socially too the poet reflects the aristocratic view of life which was shared by all the nobler spirits of the Elizabethan time. Coriolanus is the embodiment of a great noble; and the taunts which Shakspere hurls in play after play at the rabble only echo the general temper of the Renascence. But he shows no sympathy with the struggle of feudalism against the Crown. He had grown up under the reign of Elizabeth; he had known no ruler save one who had cast a spell over the hearts of Englishmen. The fear of misrule was dim and distant; his thoughts were absorbed, as those of the country were absorbed, in the struggle for national existence, and the heat of such a struggle left no time for the thoughts of civil liberty. Nor were the spiritual sympathies of the poet those of the coming time. Turn as others might to the speculations of theology, man and man's nature remained with him an inexhaustible subject of interest. Caliban was among his latest creations. It is impossible to discover whether his faith, if faith there were, was Catholic or Protestant. It is hard, indeed, to say whether he had any religious belief or no. The religious phrases which are thinly scattered over his works are little more than expressions of a distant and imaginative reverence. But on the deeper grounds of religious faith his silence is significant. He is silent, and the doubt of Hamlet deepens his silence, about the after-world. "To die," it may be, was to him as to Claudio, "to go we know not

whither." Often as his "questionings" turn to the riddle of life and death, he leaves it a riddle to the last, without heeding the common theological solutions around him. "We are such stuff as dreams are made of, and our little life is rounded with a sleep."

The contrast between the spirit of the Elizabethan drama and the new temper of the nation became yet stronger when the death of Shakspere left the sovereignty of the English stage to Ben Jonson. Jonson retained it almost to the moment when the drama itself perished in the storm of the Civil War. Webster and Ford, indeed, surpassed him in tragic grandeur, Massinger in facility and grace, Beaumont and Fletcher in poetry and inventiveness; but in the breath of his dramatic quality, his range over every kind of poetic excellence, Jonson was excelled by Shakspere alone. His life retained to the last the riotous, defiant color of the earlier dramatic world, in which he had made his way to fame. The stepson of a bricklayer, he enlisted as a volunteer in the wars of the Low Countries, killed his man in single combat in sight of both armies, and returned at nineteen to London to throw himself on the stage for bread. At forty-five he was still so vigorous that he made his way to Scotland on foot. Even in old age his "mountain belly," his scarred face, and massive frame became famous among the men of a younger time, as they gathered at the "Mermaid" to listen to his wit, his poetry, his outbursts of spleen and generosity, of delicate fancy, of pedantry, of riotous excess. His entry on the stage was marked by a proud resolve to reform it. Already a fine scholar in early manhood, and disdainful of writers who, like Shakspere, "had small Latin and less Greek," Jonson aimed at a return to classic severity, to a severer criticism and taste. He blamed the extravagance which marked the poetry around him, he studied his plots, he gave symmetry and regularity to his sentences and conciseness to his phrase. But creativeness disappears: in his social comedies we are amongst qualities and types rather than men, amongst abstractions and not characters. His comedy is no genial reflection of life as it is, but a moral, satirical effort to reform manners. It is only his wonderful grace and real poetic feeling that lightens all this pedantry. He shares the vigor and buoyancy of life which distinguished the school from which he sprang. His stage is thronged with figures. In spite of his

talk about correctness, his own extravagance is only saved from becoming ridiculous by his amazing force. If he could not create characters, his wealth of striking details gave life to the types which he substituted for them. His poetry, too, is of the highest order; his lyrics of the purest, highest fancy; his masques rich with gorgeous pictures; his pastoral, the "Sad Shepherd," fragment as it is, breathes a delicate tenderness. But, in spite of the beauty and strength which lingered on, the life of our drama was fast ebbing away. The interest of the people was in reality being drawn to newer and graver themes, as the struggle of the Great Rebellion threw its shadow before it, and the efforts of the playwrights to arrest this tendency of the time by fresh excitement only brought about the ruin of the stage. The grossness of the later comedy is incredible. Almost as incredible is the taste of the later tragedians for horrors of incest and blood. The hatred of the Puritans to the stage was not a mere longing to avenge the insults which it had levelled at Puritanism; it was in the main the honest hatred of God-fearing men against the foulest depravity presented in a poetic and attractive form.

If the imaginative resources of the new England were seen in the creators of Hamlet and the Faerie Queen, its purely intellectual capacity, its vast command over the stores of human knowledge, the amazing sense of its own powers with which it dealt with them, were seen in the work of Francis Bacon. Bacon was born at the opening of Elizabeth's reign, three years before the birth of Shakspere. He was the younger son of a Lord Keeper, as well as the nephew of Lord Burleigh, and even in boyhood his quickness and sagacity won the favor of the Queen. Elizabeth "delighted much to confer with him, and to prove him with questions: unto which he delivered himself with that gravity and maturity above his years that her Majesty would often term him 'the young Lord Keeper.'" Even as a boy at college he had expressed his dislike of the Aristotelian philosophy, as "a philosophy only strong for disputations and contentions, but barren of the production of works for the benefit of the life of man." As a law-student of twenty-one he sketched in a tract on the "Greatest Birth of Time" the system of inductive inquiry he was already prepared to substitute for it. The speculations of the young thinker were interrupted by hopes of

Court success; but these were soon dashed to the ground. He was left poor by his father's death; the ill-will of the Cecils barred his advancement with the Queen: and a few years before Shakspere's arrival in London he entered as a barrister at Gray's Inn. He soon became one of the most successful lawyers of the time. At twenty-three he was a member of the House of Commons, and his judgment and eloquence at once brought him to the front. "The fear of every man that heard him was lest he should make an end," Ben Jonson tells us. The steady growth of his reputation was quickened by the appearance of his "Essays," a work remarkable not merely for the condensation of its thought and its felicity and exactness of expression, but for the power with which it applied to human life that experimental analysis which Bacon was at a later time to make the key of Science. His fame at once became great at home and abroad, but with this nobler fame Bacon could not content himself. He was conscious of greater powers, as well as great aims for the public good; and it was a time when such aims could hardly be realized save through the means of the Crown. But political employment seemed further off than ever. At the outset of his career in Parliament he had irritated Elizabeth by a firm opposition to her demand of a subsidy; and though the offence was atoned for by profuse apologies, and by the cessation of all further resistance to the policy of the court, the law offices of the Crown were more than once refused to him, and it was only after the publication of his "Essays" that he could obtain some slight promotion as a Queen's Counsel. The moral weakness which more and more disclosed itself is the best justification of the Queen in her reluctance—a reluctance so strangely in contrast with her ordinary course—to bring the wisest head in her realm to her Council-board. The men whom Elizabeth employed were for the most part men whose intellect was directed by a strong sense of public duty. Their reverence for the Queen, strangely exaggerated as it may seem to us, was guided and controlled by an ardent patriotism and an earnest sense of religion; and with all their regard for the royal prerogative, they never lost their regard for the law. The grandeur and originality of Bacon's intellect parted him from men like these quite as much as the bluntness of his moral perceptions. In politics, as in science,

he had little reverence for the past. Law, constitutional privileges, or religion, were to him simply means of bringing about certain ends of good government; and if these ends could be brought about in shorter fashion he saw only pedantry in insisting on more cumbrous means. He had great social and political ideas to realize, the reform and codification of the law, the civilization of Ireland, the purification of the Church, the union—at a later time—of Scotland and England, educational projects, projects of material improvement, and the like; and the direct and shortest way of realizing these ends was in Bacon's eyes the use of the power of the Crown. But whatever charm such a conception of the royal power might have for her successor, it had little charm for Elizabeth; and to the end of her reign Bacon was foiled in his efforts to rise in her service.

"For my name and memory," he said at the close of his life, "I leave it to men's charitable speeches, and to foreign nations, and the next age." Amid political activity and court intrigue he still found room for the philosophical speculation which had begun with his earliest years. At forty-four, after the final disappointment of his political hopes from Elizabeth, the publication of the "Advancement of Learning" marked the first decisive appearance of the new philosophy which he had been silently framing. The close of this work was, in his own words, "a general and faithful perambulation of learning, with an inquiry what parts thereof lie fresh and waste, and not improved and converted by the industry of man; to the end that such a plot, made and recorded to memory, may both minister light to any public designation and also serve to excite voluntary endeavors." It was only by such a survey, he held, that men could be turned from useless studies, or ineffectual means of pursuing more useful ones, and direct to the true end of knowledge as "a rich storehouse for the glory of the Creator and the relief of man's estate." The work was in fact the preface to a series of treatises which were intended to be built up into an "Instauratio Magna," which its author was never destined to complete, and of which the parts that we possess were published in the following reign. The "Cogitata et Visa" was a first sketch of the "Novum Organum," which in its complete form was presented to James in 1621. A year later Bacon produced his "Natural and Ex-

perimental History." This, with the "Novum Organum" and the "Advancement of Learning," was all of his projected "Instauratio Magna" which he actually finished; and even of this portion we have only part of the last two divisions. The "Ladder of the Understanding," which was to have followed these and lead up from experience to science, the "Anticipations," or provisional hypotheses for the inquiries of the new philosophy, and the closing account of "Science in Practice," were left for posterity to bring to completion. "We may, as we trust," said Bacon, "make no despicable beginnings. The destinies of the human race must complete it in such a manner perhaps as men looking only at the present world would not readily conceive. For upon this will depend, not only a speculative good, but all the fortunes of mankind, and all their power." When we turn from words like this to the actual work which Bacon did, it is hard not to feel a certain disappointment. He did not thoroughly understand the older philosophy which he attacked. His revolt from the waste of human intelligence, which he conceived to be owing to the adoption of a false method of investigation, blinded him to the real value of deduction as an instrument of discovery; and he was encouraged in his contempt for it as much by his own ignorance of mathematics as by the non-existence in his day of the great deductive sciences of physics and astronomy. Nor had he a more accurate prevision of the method of modern science. The inductive process to which he exclusively directed men's attention bore no fruit in Bacon's hands. The "art of investigating nature" on which he prided himself has proved useless for scientific purposes, and would be rejected by modern investigators. Where he was on a more correct track he can hardly be regarded as original. "It may be doubted," says Dugald Stewart, "whether any one important rule with regard to the true method of investigation be contained in his works of which no hint can be traced in those of his predecessors." Not only indeed did Bacon fail to anticipate the methods of modern science, but he even rejected the great scientific discoveries of his own day. He set aside with the same scorn the astronomical theory of Copernicus and the magnetic investigations of Gilbert. The contempt seems to have been fully returned by the scientific workers of his day. "The Lord Chancellor wrote on science," said

Harvey, the discoverer of the circulation of the blood, "like a Lord Chancellor."

In spite however of his inadequate appreciation either of the old philosophy or the new, the almost unanimous voice of later ages has attributed, and justily attributed, to the "Novum Organum" a decisive influence on the development of modern science. If he failed in revealing the method of experimental research, Bacon was the first to proclaim the existence of a Philosophy of Science, to insist on the unity of knowledge and inquiry throughout the physical world, to give dignity by the large and noble temper in which he treated them to the petty details of experiment in which science had to begin, to clear a way for it by setting scornfully aside the traditions of the past, to claim for it its true rank and value, and to point to the enormous results which its culture would bring in increasing the power and happiness of mankind. In one respect his attitude was in the highest degree significant. The age in which he lived was one in which theology was absorbing the intellectual energy of the world. He was the servant, too, of a king with whom theological studies superseded all others. But if he bowed in all else to James, Bacon would not, like Casaubon, bow in this. He would not even, like Descartes, attempt to transform theology by turning reason into a mode of theological demonstration. He stood absolutely aloof from it. Though as a politician he did not shrink from dealing with such subjects as Church Reform, he dealt with them simply as matters of civil polity. But from his exhaustive enumeration of the branches of human knowledge he excluded theology, and theology alone. His method was in itself inapplicable to a subject where the premisses were assumed to be certain, and the results known. His aim was to seek for unknown results by simple experiment. It was against received authority and accepted tradition in matters of inquiry that his whole system protested; what he urged was the need of making belief rest strictly on proof, and proof rest on the conclusions drawn from evidence by reason. But in theology—all theologians asserted—reason played but a subordinate part. "If I proceed to treat of it," said Bacon, "I shall step out of the bark of human reason, and enter into the ship of the Church. Neither will the stars of philosophy, which have hitherto so nobly shone on us, any

longer give us their light." The certainty indeed of conclusions on such subjects was out of harmony with the grandest feature of Bacon's work, his noble confession of the liability of every inquirer to error. It was his especial task to warn men against the "vain shows" of knowledge which had so long hindered any real advance in it, the "idols" of the Tribe, the Den, the Forum, and the Theatre, the errors which spring from the systematizing spirit which pervades all masses of men, or from individual idiosyncrasies, or from the strange power of words and phrases over the mind, or from the traditions of the past. Nor were the claims of theology easily to be reconciled with the position which he was resolute to assign to natural science. "Through all those ages," Bacon says, "wherein men of genius or learning principally or even moderately flourished, the smallest part of human industry has been spent on natural philosophy, though this ought to be esteemed as the great mother of the sciences: for all the rest, if torn from this root, may perhaps be polished and formed for use, but can receive little increase." It was by the adoption of the method of inductive inquiry which physical science was to make its own, and by basing inquiry on grounds which physical science could supply, that the moral sciences, ethics and politics could alone make any real advance. "Let none expect any great promotion of the sciences, especially in their effective part, unless natural philosophy be drawn out to particular sciences; and, again, unless these particular sciences be brought back again to natural philosophy. From this defect it is that astronomy, optics, music, many mechanical arts, and (what seems strange) even moral and civil philosophy and logic rise but little above the foundations, and only skim over the varieties and surfaces of things." It was this lofty conception of the position and destiny of natural science which Bacon was the first to impress upon mankind at large. The age was one in which knowledge was passing to fields of inquiry which had till then been unknown, in which Kepler and Galileo were creating modern astronomy, in which Descartes was revealing the laws of motion, and Harvey the circulation of the blood. But to the mass of men this great change was all but imperceptible; and it was the energy, the profound conviction, the eloquence of Bacon which first called the attention of mankind as a whole to the power and importance of

physical research. It was he who by his lofty faith in the results and victories of the new philosophy nerved its followers to a zeal and confidence equal to his own. It was he who above all gave dignity to the slow and patient processes of investigation, of experiment, of comparison, to the sacrificing of hypothesis to fact, to the single aim after truth, which was to be the law of modern science.

Section VIII.—The Conquest of Ireland, 1588—1610.*

While England became "a nest of singing birds" at home, the last years of Elizabeth's reign were years of splendor and triumph abroad. The defeat of the Armada was the first of a series of defeats which broke the power of Spain and changed the political aspect of the world. The next year fifty vessels and fifteen thousand men were sent under Drake and Norris against Lisbon. The expedition returned baffled to England, but it had besieged Corunna, pillaged the coast, and repulsed a Spanish army on Spanish ground. The exhaustion of the treasury indeed soon forced Elizabeth to content herself with issuing commissions to volunteers; but the war was a national one, and the nation waged it for itself. Merchants, gentlemen, nobles, fitted out privateers. The sea-dogs in ever growing numbers scoured the Spanish Main; Spanish galleons, Spanish merchant-ships, were brought month after months to English harbors. Philip meanwhile was held back from an attack on England by the need of

* *Authorities.*—The materials for the early history of Ireland are described by Professor O'Curry in his "Lectures on the Materials of Ancient Irish History." They may be studied by the general reader in the compilation known as "The Annals of the Four Masters," edited by Dr. O'Donovan. Its ecclesiastical history is dryly but accurately told by Dr. Lanigan ("Ecclesiastical History of Ireland"). The chief authorities for the earlier conquest under Henry the Second are the "Expugnatio et Topographia Hibernica" of Gerald de Barri, edited for the Rolls series by Mr. Dimock, and the Anglo-Norman Poem edited by M. Francisque Michel (London, Pickering, 1857). Mr. Froude has devoted especial attention to the relations of Ireland with the Tudors; but both in accuracy and soundness of judgment his work is far inferior to Mr. Brewer's examination of them in his prefaces to the State Papers of Henry VIII., or to Mr. Gardiner's careful and temperate account of the final conquest and settlement under Mountjoy and Chichester ("History of England"). The two series of "Lectures on the History of Ireland" by Mr. A. G. Richey are remarkable for their information and fairness.

action in France. The Armada had hardly been dispersed when the assassination of Henry the Third, the last of the line of Valois, raised Henry of Navarre to the throne; and the accession of a Protestant sovereign at once ranged the Catholics of France to a man on the side of the League and its leaders, the Guises. The League rejected Henry's claims as those of a heretic, proclaimed the Cardinal of Bourbon King as Charles the Tenth, and recognized Philip as Protector of France. It received the support of Spanish soldiery and Spanish treasure: and this new effort of Spain, an effort whose triumph must have ended in her ruin, forced Elizabeth to aid Henry with men and money in his five years' struggle against the overwhelming odds which seemed arrayed against him. Torn by civil strife, it seemed as though France might be turned into a Spanish dependency; and it was from its coast that Philip hoped to reach England. But the day at last went against the Leaguers. On the death of their puppet king, their scheme of conferring the crown on Philip's daughter awoke jealousies in the house of Guise itself, while it gave strength to the national party who shrank from laying France at the feet of Spain. Henry's submission to the faith held by the bulk of his subjects at last destroyed all chance of Philip's success. "Paris is well worth a mass" was the famous phrase in which Henry explained his abandonment of the Protestant cause, but the step did more than secure Paris. It dashed to the ground all hopes of further resistance, it dissolved the League, and enabled the King at the head of a reunited people to force Philip to acknowledge his title and consent to peace in the treaty of Vervins. The overthrow of Philip's hopes in France had been made more bitter by the final overthrow of his hopes at sea. In 1596 his threat of a fresh Armada was met by the daring descent of an English force upon Cadiz. The town was plundered and burned to the ground; thirteen vessels of war were fired in its harbor, and the stores accumulated for the expedition utterly destroyed. In spite of this crushing blow a Spanish fleet gathered in the following year and set sail for the English coast; but as in the case of its predecessor storms proved more fatal than the English guns, and the ships were wrecked and almost destroyed in the Bay of Biscay.

With the ruin of Philip's projects in France and the assertion of English supremacy at sea, all danger from Spain passed quietly away, and Elizabeth was able to direct her undivided energies to the last work which illustrates her reign.

To understand however the final conquest of Ireland, we must retrace our steps to the reign of Henry the Second. The civilization of the island had at that time fallen far below the height which it had reached when its missionaries brought religion and learning to the shores of Northumbria. Learning had almost disappeared. The Christianity which had been a vital force in the eighth century had died into asceticism and superstition by the twelfth, and had ceased to influence the morality of the people at large. The Church, destitute of any effective organization, was powerless to do the work which it had done elsewhere in Western Europe, or to introduce order into the anarchy of warring tribes. On the contrary, it shared the anarchy around it. Its head, the Coarb or Archbishop of Armagh, sank into the hereditary chieftain of a clan; its bishops were without dioceses, and often mere dependants of the greater monasteries. Hardly a trace of any central authority remained to knit the tribes into a single nation, though the King of Ulster claimed supremacy over his fellow-kings of Munster, Leinster, and Connaught; and even within these minor kingships the regal authority was little more than a name. The one living thing in the social and political chaos was the sept, or tribe, or clan, whose institutions remained those of the earliest stage of human civilization. Its chieftainship was hereditary, but, instead of passing from father to son, it was held by whoever was the eldest member of the ruling family at the time. The land belonging to the tribe was shared among its members, but re-divided among them at certain intervals of years. The practice of "fosterage," or adoption, bound the adopted child more closely to its foster-parents than to its family by blood. Every element of improvement or progress which had been introduced into the island disappeared in the long and desperate struggle with the Danes. The coast-towns, such as Dublin or Waterford, which the invaders founded, remained Danish in blood and manners, and at feud with the Celtic tribes around them, though sometimes forced by the fortunes of war to pay

tribute, and to accept, in name at least, the overlordship of the Irish Kings. It was through these towns however that the intercourse with England, which had ceased since the eighth century, was to some extent renewed in the eleventh. Cut off from the Church of the island by national antipathy, the Danish coast-cities applied to the See of Canterbury for the ordination of their bishops, and acknowledged a right of spiritual supervision in Lanfranc and Anselm. The relations thus formed were drawn closer by the slave-trade, which the Conqueror and Bishop Wulfstan succeeded for a time in suppressing at Bristol, but which appears to have quickly revived. In the twelfth century Ireland was full of Englishmen, who had been kidnapped and sold into slavery, in spite of royal prohibitions and the spiritual menaces of the English Church. The state of the country afforded a legitimate pretext for war, had a pretext been needed by the ambition of Henry the Second; and within a few months of that King's coronation John of Salisbury was despatched to obtain the Papal sanction for an invasion of the island. The enterprise, as it was laid before Pope Hadrian the Fourth, took the color of a crusade. The isolation of Ireland from the general body of Christendom, the absence of learning and civilization, the scandalous vices of its people, were alleged as the grounds of Henry's action. It was the general belief of the time that all islands fell under the jurisdiction of the Papal See, and it was as a possession of the Roman Church that Henry sought Hadrian's permission to enter Ireland. His aim was "to enlarge the bounds of the Church, to restrain the progress of vices, to correct the manners of its people and to plant virtue among them, and to increase the Christian religion." He engaged to "subject the people to laws, to extirpate vicious customs, to respect the rights of the native Churches, and to enforce the payment of Peter's pence" as a recognition of the overlordship of the Roman See. Hadrian by his bull approved the enterprise as one prompted by "the ardor of faith and love of religion," and declared his will that the people of Ireland should receive Henry with all honor, and revere him as their lord. The Papal bull was produced in a great council of the English baronage, but the opposition of the Empress Matilda and the difficulties of the enterprise forced on Henry a temporary abandonment of his designs, and his

energies were diverted for a moment to plans of Continental aggrandizement.

Twelve years had passed when an Irish chieftain, Dermod, King of Leinster, presented himself at Henry's Court, and did homage to him for the dominions from which he had been driven in one of the endless civil wars which distracted the island. Dermod returned to Ireland with promises of aid from the English knighthood; and was soon followed by Robert Fitz-Stephen, a son of the Constable of Cardigan, with a small band of a hundred and forty knights, sixty men-at-arms, and three or four hundred Welsh archers. Small as was the number of the adventurers, their horses and arms proved irresistible to the Irish kernes; a sally of the men of Wexford was avenged by the storm of their town; the Ossory clans were defeated with a terrible slaughter, and Dermod, seizing a head from the heap of trophies which his men piled at his feet, tore off in savage triumph its nose and lips with his teeth. The arrival of fresh forces under Maurice Fitzgerald heralded the coming of Richard of Clare, Earl of Pembroke and Striguil, a ruined baron later known by the nickname of Strongbow, who in defiance of Henry's prohibition landed near Waterford with a force of fifteen hundred men, as Dermod's mercenary. The city was at once stormed, and the united forces of the Earl and King marched to the siege of Dublin. In spite of a relief attempted by the King of Connaught, who was recognized as overking of the island by the rest of the tribes, Dublin was taken by surprise; and the marriage of Richard with Eva, Dermod's daughter, left him on the death of his father-in-law, which followed quickly on these successes, master of his kingdom of Leinster. The new lord had soon, however, to hurry back to England, and appease the jealousy of Henry by the surrender of Dublin to the Crown, by doing homage for Leinster as an English lordship, and by accompanying the King in his voyage to the new dominion which the adventurers had won. Had Henry been allowed by fortune to carry out his purpose, the conquest of Ireland would now have been accomplished. The King of Connaught indeed and the chiefs of northern Ulster refused him homage, but the rest of the Irish tribes owned his suzerainty; the bishops in synod at Cashel recognized him as their lord; and he was preparing to penetrate to

the north and west, and to secure his conquest by a systematic erection of castles throughout the country, when the troubles which followed on the murder of Archbishop Thomas recalled him hurriedly to Normandy. The lost opportunity never returned. Connaught, indeed, bowed to a nominal acknowledgment of Henry's overlordship; John De Courcy penetrated into Ulster and established himself at Downpatrick; and the King planned for a while the establishment of his youngest son, John, as Lord of Ireland. But the levity of the young prince, who mocked the rude dresses of the native chieftains, and plucked them in insult by the beard, compelled his recall; and nothing but the feuds and weakness of the Irish tribes enabled the adventurers to hold the districts of Drogheda, Dublin, Wexford, Waterford, and Cork, which formed what was thenceforth known as the "English Pale."

Had the Irish driven their invaders into the sea, or the English succeeded in the complete conquest of Ireland, the misery of its after history might have been avoided. A struggle such as that in which Scotland drove out its conquerors might have produced a spirit of patriotism and national union, which would have formed a people out of the mass of warring clans. A conquest such as that of England by the Normans would have spread at any rate the law, the order, the peace and civilization of the conquering country over the length and breadth of the conquered. Unhappily Ireland, while powerless to effect its deliverance, was strong enough to hold its assailants partially at bay. The country was broken into two halves, whose conflict has never ceased. The barbarism of the native tribes was only intensified by their hatred of the more civilized intruders. The intruders themselves, penned up in the narrow limits of the Pale, fell rapidly to the level of the barbarism about them. All the lawlessness, the ferocity, the narrowness, of feudalism broke out unchecked in the horde of adventurers who held the land by their sword. It needed the stern vengeance of John, whose army stormed their strongholds, and drove the leading barons into exile, to preserve even their fealty to the English Crown. John divided the Pale into counties, and ordered the observance of the English law; but the departure of his army was the signal for a return of the anarchy which he had trampled under foot. Every Irishman without the Pale was deemed an enemy

and a robber, nor was his murder cognizable by the law. Half the subsistence of the barons was drawn from forays across the border, and these forays were avenged by incursions of native marauders, which carried havoc to the walls of Dublin. The English settlers in the Pale itself were harried and oppressed by enemy and protector alike; while the feuds of the English lords wasted their strength, and prevented any effective combination for conquest or defence. The landing of a Scotch force after Bannockburn with Edward Bruce at its head, and a general rising of the Irish which welcomed this deliverer, drove indeed the barons of the Pale to a momentary union; and in the bloody field of Athenree their valor was proved by the slaughter of eleven thousand of their foes, and the almost complete extinction of the sept of the O'Connors. But with victory returned anarchy and degradation. The barons sank more and more into Irish chieftains; the Fitz-Maurices, who became Earls of Desmond, and whose great teritory in the south was erected into a County Palatine, adopted the dress and manners of the natives around them; and the provisions of the Statute of Kilkenny were fruitless to check the growth of this evil. The Statute forbade the adoption by any man of English blood of the Irish language or name or dress; it enforced within the Pale the use of English law, and made that of the native or Brehon law, which was gaining ground, an act of treason; it made treasonable any marriage of the Englishry with persons of Irish blood, or any adoption of English children by Irish foster-fathers. But stern as they were, these provisions proved fruitless to check the fusion of the two races, while the growing independence of the Lords of the Pale threw off all but the semblance of obedience to the English government. It was this which stirred Richard the Second to a serious effort for the conquest and organization of the island. He landed with an army at Waterford, and received the general submission of the native chieftains. But the Lords of the Pale held sullenly aloof; and Richard had no sooner quitted the island than the Irish in turn refused to carry out their promise of quitting Leinster. In 1398 his lieutenant in Ireland, the Earl of March, was slain in battle, and Richard resolved to complete his work by a fresh invasion; but the troubles in England soon interrupted his efforts, and all

traces of his work vanished with the embarkation of his soldiers.

With the renewal of the French wars, and the outburst of the Wars of the Roses, Ireland was again left to itself, and English sovereignty over the island dwindled to a shadow. But at last Henry the Seventh took the country in hand. Sir Edward Poynings was despatched as deputy; the Lords of the Pale were scared by the seizure of their leader, the Earl of Kildare; the Parliament of the Pale was forbidden by the famous Poynings' Act to treat of any matters save those first approved of by the English King and his Council. For a while however the Lords of the Pale must still serve as the English garrison against the unconquered Irish, and Henry made his prisoner the Earl of Kildare Lord Deputy. "All Ireland cannot rule this man," grumbled his ministers. "Then shall he rule all Ireland," replied the King. But though Henry the Seventh had begun the work of bridling Ireland he had no strength for exacting a real submission; and the great Norman Lords of the Pale, the Butlers and Geraldines, the De la Poers and the Fitzpatricks, though subjects in name, were in fact defiant of royal authority. In manners and outer seeming they had sunk into mere natives; their feuds were as incessant as those of the Irish septs; and their despotism over the miserable inhabitants of the Pale combined the horrors of feudal oppression with those of Celtic anarchy. Crushed by taxation, by oppression, by misgovernment, plundered alike by Celtic marauders and by the troops levied to disperse them, the wretched descendants of the first English settlers preferred even Irish misrule to English "order," and the border of the Pale retreated steadily towards Dublin. The towns of the seaboard, sheltered by their walls and their municipal self-government, formed the only exceptions to the general chaos; elsewhere throughout its dominions the English Government, though still strong enough to break down any open revolt, was a mere phantom of rule. From the Celtic tribes without the Pale even the remnant of civilization and of native union which had lingered on to the time of Strongbow had vanished away. The feuds of the Irish septs were as bitter as their hatred of the stranger; and the Government of Dublin found it easy to maintain a strife, which saved it the necessity of self-defence, among a people

whose "nature is such that for money one shall have the son to war against his father, and the father against his child." During the first thirty years of the sixteenth century, the annals of the country which remained under native rule record more than a hundred raids and battles between clans of the north alone. But the time was at last come for a vigorous attempt on the part of England to introduce order into this chaos of turbulence and misrule. To Henry the Eighth the policy which had been pursued by his father, of ruling Ireland through the great Irish lords, was utterly hateful. His purpose was to rule in Ireland as thoroughly and effectively as he ruled in England, and during the latter half of his reign he bent his whole energies to accomplish this aim. From the first hours of his accession, indeed, the Irish lords felt the heavier hand of a master. The Geraldines, who had been suffered under the preceding reign to govern Ireland in the name of the Crown, were quick to discover that the Crown would no longer stoop to be their tool. Their head, the Earl of Kildare, was called to England and thrown into the Tower.

The great house resolved to frighten England again into a conviction of its helplessness; and a rising of Lord Thomas Fitzgerald followed the usual fashion of Irish revolts. A murder of the Archbishop of Dublin, a capture of the city, a repulse before its castle, a harrying of the Pale, ended in a sudden disappearance of the rebels among the bogs and forests of the border on the advance of the English forces. It had been usual to meet such an onset as this by a raid of the same character, by a corresponding failure before the castle of the rebellious noble, and a retreat like his own, which served as a preliminary to negotiations and a compromise. Unluckily for the Geraldines, Henry had resolved to take Ireland seriously in hand, and he had Cromwell to execute his will. Skeffington, a new Lord Deputy, brought with him a train of artillery, which worked a startling change in the political aspect of the island. The castles which had hitherto sheltered rebellion were battered into ruins. Maynooth, a stronghold from which the Geraldines threatened Dublin and ruled the Pale at their will, was beaten down in a fortnight. So crushing and unforeseen was the blow that resistance was at once at an end. Not only was the power of the great Nor-

man house which had towered over Ireland utterly broken, but only a single boy was left to preserve its name.

With the fall of the Fitzgeralds Ireland felt itself in a master's grasp. "Irishmen," wrote one of the Lord Justices to Cromwell, "were never in such fear as now. The King's sessions are being kept in five shires more than formerly." Not only were the Englishmen of the Pale at Henry's feet, but the kernes of Wicklow and Wexford sent in their submission; and for the first time in men's memory an English army appeared in Munster and reduced the south to obedience. A castle of the O'Briens, which guarded the passage of the Shannon, was carried by assault, and its fall carried with it the submission of Clare. The capture of Athlone brought about the reduction of Connaught, and assured the loyalty of the great Norman house of the De Burghs or Bourkes, who had assumed an almost royal authority in the west. The resistance of the tribes of the north was broken in the victory of Bellahoe. In seven years, partly through the vigor of Skeffington's successor, Lord Leonard Grey, and still more through the resolute will of Henry and Cromwell, the power of the Crown, which had been limited to the walls of Dublin, was acknowledged over the length and breadth of Ireland. But submission was far from being all that Henry desired. His aim was to civilize the people whom he had conquered—to rule not by force but by law. But the only conception of law which the King or his ministers could frame was that of English law. The customary law which prevailed without the Pale, the native system of clan government and common tenure of land by the tribe, as well as the poetry and literature which threw their lustre over the Irish tongue, were either unknown to the English statesmen, or despised by them as barbarous. The one mode of civilizing Ireland and redressing its chaotic misrule which presented itself to their minds, was that of destroying the whole Celtic tradition of the Irish people —that of "making Ireland English" in manners, in law, and in tongue. The Deputy, Parliament, Judges, Sheriffs, which already existed within the Pale, furnished a faint copy of English institutions; and these, it was hoped, might be gradually extended over the whole island. The English language and mode of life would follow, it was believed, the English law. The one effectual way of bringing about such a change as

this lay in a complete conquest of the island, and in its colonization by English settlers; but from this course, pressed on him as it was by his own lieutenants and by the settlers of the Pale, even the iron will of Cromwell shrank. It was at once too bloody and too expensive. To win over the chiefs, to turn them by policy and a patient generosity into English nobles, to use the traditional devotion of their tribal dependents as a means of diffusing the new civilization of their chiefs, to trust to time and steady government for the gradual reformation of the country, was a policy safer, cheaper, more humane, and more statesmanlike. It was this system which, even before the fall of the Geraldines, Henry had resolved to adopt; and it was this which he pressed on Ireland when the conquest laid it at his feet. The chiefs were to be persuaded of the advantage of justice and legal rule. Their fear of any purpose to "expel them from their lands and dominions lawfully possessed" was to be dispelled by a promise "to conserve them as their own." Even their remonstrances against the introduction of English law were to be regarded, and the course of justice to be enforced or mitigated according to the circumstances of the country. In the resumption of lands or rights which clearly belonged to the Crown "sober ways, politic shifts, and amiable persuasions" were to be preferred to rigorous dealing. It was this system of conciliation which was in the main carried out by the English Government under Henry and his two successors. Chieftain after chieftain was won over to the acceptance of the indenture which guaranteed him in the possession of his lands, and left his authority over his tribesmen untouched, on condition of a pledge of loyalty, of abstinence from illegal wars and exactions on his fellow-subjects, and of rendering a fixed tribute and service in wartime to the Crown. The sole test of loyalty demanded was the acceptance of an English title, and the education of a son at the English court; though in some cases, like that of the O'Neills, a promise was exacted to use the English language and dress, and to encourage tillage and husbandry. Compliance with conditions such as these was procured, not merely by the terror of the royal name, but by heavy bribes. The chieftains in fact profited greatly by the change. Not only were the lands of the suppressed abbeys granted to them on their assumption of their new titles, but the English law-courts,

ignoring the Irish custom by which the land belonged to the tribe at large, regarded the chiefs as sole proprietors of the soil.

The merits of the system were unquestionable; its faults were such as a statesman of that day could hardly be expected to perceive. The Tudor politicians held that the one hope for the regeneration of Ireland lay in its absorbing the civilization of England. The prohibition of the national dress, customs, laws, and language must have seemed to them merely the suppression of a barbarism which stood in the way of all improvement. At this moment however a fatal blunder plunged Ireland into religious strife. The religious aspect of Ireland was hardly less chaotic than its political aspect had been. Ever since Strongbow's landing there had been no one Irish Church, simply because there had been no one Irish nation. There was not the slighest difference in doctrine or discipline between the Church without the Pale and the Church within it. But within the Pale the clergy were exclusively of English blood and speech, and without it they were exclusively of Irish. Irishmen were shut out by law from abbeys and churches within the English boundary; and the ill-will of the natives shut out Englishmen from churches and abbeys outside it. As to the religious state of the country, it was much on a level with its political condition. Feuds and misrule had told fatally on ecclesiastical discipline. The bishops were political officers, or hard fighters like the chiefs around them; their sees were neglected, their cathedrals abandoned to decay. Through whole dioceses the churches lay in ruins and without priests. The only preaching done in the country was done by the begging friars, and the results of the friars' preaching were small. "If the King do not provide a remedy," it was said in 1525, "there will be no more Christentie than in the middle of Turkey." Unfortunately the remedy which Henry provided was worse than the disease. Politically Ireland was one with England, and the great revolution which was severing the one country from the Papacy extended itself naturally to the other. The results of it indeed at first seemed small enough. The Supremacy, a question which had convulsed England, passed over into Ireland to meet its only obstacle in a general indifference. Everybody was ready to accept it without a thought of its consequences. The bishops and clergy within the Pale bent to the King's will as easily as their fel-

lows in England, and their example was followed by at least four prelates of dioceses without the Pale. The native chieftains made no more scruple than the Lords of the Council in renouncing obedience to the Bishop of Rome, and in acknowledging Henry as the "Supreme Head of the Church of England and Ireland under Christ." There was none of the resistance to the dissolution of the abbeys which had been witnessed on the other side of the Channel, and the greedy chieftains showed themselves perfectly willing to share the plunder of the Church. But the results of the measure were fatal to the little culture and religion which even the past centuries of disorder had spared. Such as they were, the religious houses were the only schools which Ireland contained. The system of vicars, so general in England, was rare in Ireland; churches in the patronage of the abbeys were for the most part served by the religious themselves, and the dissolution of their houses suspended public worship over large districts of the country. The friars, hitherto the only preachers, and who continued to labor and teach in spite of the efforts of the Government, were thrown necessarily into a position of antagonism to the English rule.

Had the ecclesiastical changes which were forced on the country ended here, however, little harm would in the end have been done. But in England the breach with Rome, the destruction of the monastic orders, and the establishment of the Supremacy, had roused in a portion of the people itself a desire for theological change which Henry shared, and was cautiously satisfying. In Ireland the spirit of the Reformation never existed among the people at all. They accepted the legislative measures passed in the English Parliament without any dream of theological consequences, or of any change in the doctrine or ceremonies of the Church. Not a single voice demanded the abolition of pilgrimages, or the destruction of images, or the reform of public worship. The mission of Archbishop Browne "for the plucking down of idols and extinguishing of idolatry" was a first step in the long effort of the English Government to force a new faith on a people who to a man clung passionately to their old religion. Browne's attempts at "tuning the pulpits" were met by a sullen and significant opposition. "Neither by gentle exhortation," the Primate wrote to Cromwell, "nor

by evangelical instruction, neither by oath of them solemnly taken, nor yet by threats of sharp correction may I persuade or induce any, whether religious or secular, since my coming over, once to preach the Word of God nor the just title of our illustrious Prince." Even the acceptance of the Supremacy, which had been so quietly effected, was brought into question when its results became clear. The bishops abstained from compliance with the order to erase the Pope's name out of their mass-books. The pulpits remained steadily silent. When Browne ordered the destruction of the images and relics in his own cathedral, he had to report that the prior and canons "find them so sweet for their gain that they heed not my words." Cromwell, however, was resolute for a religious uniformity between the two islands, and the Primate borrowed some of his patron's vigor. Recalcitrant priests were thrown into prison, images were plucked down from the roodloft, and the most venerable of Irish relics, the Staff of St. Patrick, was burnt in the market-place. But he found no support in his vigor, save from across the Channel. The Irish Council was cold. The Lord Deputy knelt to say prayers before an image at Trim. A sullen, dogged opposition baffled Cromwell's efforts, and his fall was followed by a long respite in the religious changes which he was forcing on the conquered dependency. With the accession of Edward the Sixth, however, the system of change was renewed with all the energy of Protestant zeal. The bishops were summoned before the Deputy, Sir Anthony St. Leger, to receive the new English Liturgy, which, though written in a tongue as strange to the native Irish as Latin itself, was now to supersede the Latin service-book in every diocese. The order was the signal for an open strife. "Now shall every illiterate fellow read Mass," burst forth Dowdall, the Archbishop of Armagh, as he flung out of the chamber with all but one of his suffragans at his heels. Archbishop Browne, of Dublin, on the other hand, was followed in his profession of obedience by the Bishops of Meath, Limerick and Kildare. The Government, however, was far from quailing before the division of the episcopate. Dowdall was driven from the country, and the vacant sees were filled with Protestants, like Bale, of the most advanced type. But no change could be wrought by measures such as these on the opinions of the people themselves. The new

episcopal reformers spoke no Irish, and of their English sermons not a word was understood by the rude kernes around the pulpit. The native priests remained silent. "As for preaching we have none," reports a zealous Protestant, "without which the ignorant can have no knowledge." The prelates who used the new Prayer-book were simply regarded as heretics. The Bishop of Meath was assured by one of his flock that, "if the country wist how, they would eat you." Protestantism had failed to wrest a single Irishman from his older convictions, but it succeeded in uniting all Ireland against the Crown. The old political distinctions which had been produced by the conquest of Strongbow faded before the new struggle for a common faith. The population within the Pale and without it became one, "not as the Irish nation," it has been acutely said, "but as Catholics." A new sense of national identity was found in the identity of religion. "Both English and Irish begin to oppose your Lordship's orders," Browne had written years before to Cromwell, "and to lay aside their national old quarrels."

With the accession of Mary the shadowy form of this earlier Irish Protestantism melted quietly away. There were no Protestants in Ireland save the new bishops; and when Bale had fled over sea, and his fellow-prelates had been deprived, the Church resumed its old appearance. No attempt, indeed, was made to restore the monasteries; and Mary exercised her supremacy, deposed and appointed bishops, and repudiated Papal interference with her ecclesiastical acts, as vigorously as her father. But the Mass was restored, the old modes of religious worship were again held in honor, and religious dissension between the Government and its Irish subjects was for the time at an end. With the close, however, of one danger came the rise of another. England was growing tired of the policy of conciliation which had been steadily pursued by Henry the Eighth and his successor. As yet it had been rewarded with precisely the sort of success which Wolsey and Cromwell anticipated: the chiefs had come quietly in to the plan, and their septs had followed them in submission to the new order. "The winning of the Earl of Desmond was the winning of the rest of Munster with small charges. The making O'Brien an Earl made all that country obedient." The Macwilliam became Lord Clanrickard, and the Fitzpatricks Barons

of Upper Ossory. A visit of the great northern chief who had accepted the title of Earl of Tyrone to the English Court was regarded as a marked step in the process of civilization. In the south, where the system of English law was slowly spreading, the chieftains sat on the bench side by side with the English justices of the peace; and something had been done to check the feuds and disorder of the wild tribes between Limerick and Tipperary. "Men may pass quietly throughout these countries without danger of robbery or other displeasure." In the Clanrickard county, once wasted with war, "ploughing increaseth daily." In Tyrone and the north, indeed, the old disorder reigned without a check; and everywhere the process of improvement tried the temper of the English Deputies by the slowness of its advance. The only hope of any real progress lay in patience; and there were signs that the Government at Dublin found it hard to wait. The "rough handling" of the chiefs by Sir Edward Bellingham, a Lord Deputy under the Protector Somerset, roused a spirit of revolt that only subsided when the poverty of the Exchequer forced him to withdraw the garrisons he had planted in the heart of the country. His successor in Mary's reign, Lord Sussex, made raid after raid to no purpose on the obstinate tribes of the north, burning in one the Cathedral of Armagh and three other churches. A far more serious breach in the system of conciliation was made when the project of English colonization which Henry had steadily rejected was adopted by the same Lord Deputy, and when the country of the O'Connors was assigned to English settlers, and made shire-land under the names of King's and Queen's Counties, in honor of Philip and Mary. A savage warfare began at once between the planters and the dispossessed septs, which only ended in the following reign in the extermination of the Irishmen. Commissioners were appointed to survey waste lands, with the aim of carrying the work of colonization into other districts, but the pressure of the French war put an end to these wider projects. Elizabeth at her accession recognized the risk of the policy of confiscation and colonization, and the prudence of Cecil fell back on the safer though more tedious methods of Henry.

The alarm however at English aggression had already spread among the natives: and its result was seen in a revolt of the north, and in the rise of a leader far more vigorous and

able than any with whom the Government had had as yet to contend. An acceptance of the Earldom of Tyrone by the chief of the O'Neills brought about the inevitable conflict between the system of succession recognized by English and that recognized by Irish law. On the death of the Earl, England acknowledged his eldest son as the heir of his Earldom; while the sept maintained their older right of choosing a chief from among the members of the family, and preferred Shane O'Neill, a younger son of less doubtful legitimacy. Sussex marched northward to settle the question by force of arms; but ere he could reach Ulster the activity of Shane had quelled the disaffection of his rivals, the O'Donnells of Donegal, and won over the Scots of Antrim. "Never before," wrote Sussex, "durst Scot or Irishman look Englishman in the face in plain or wood since I came here;" but Shane had fired his men with a new courage, and charging the Deputy's army with a force hardly half its number, drove it back in rout on Armagh. A promise of pardon induced him to visit London, and make an illusory submission, but he was no sooner safe home again than its terms were set aside; and after a wearisome struggle, in which Shane foiled the efforts of the Lord Deputy to entrap or to poison him, he remained virtually master of the north. His success stirred larger dreams of ambition; he invaded Connaught, and pressed Clanrickard hard: while he replied to the remonstrances of the Council at Dublin with a bold defiance. "By the sword I have won these lands," he answered, "and by the sword will I keep them." But defiance broke idly against the skill and vigor of Sir Henry Sidney, who succeeded Sussex as Lord Deputy. The rival septs of the north were drawn into a rising against O'Neill, while the English army advanced from the Pale; and Shane, defeated by the O'Donnells, took refuge in Antrim, and was hewn to pieces in a drunken squabble by his Scottish entertainers. The victory of Sidney won ten years of peace for the wretched country; but Ireland had already been fixed on by the Papacy as ground on which it could with advantage fight out its quarrel with Elizabeth. Practically indeed the religious question hardly existed there. The ecclesiastical policy of the Protestants had indeed been revived in name on the Queen's accession; Rome was again renounced, the new Act of Uniformity forced the English Prayer-book on the island, and compelled attendance at the

services in which it was used. There was as before a general air of compliance with the law; even in the districts without the Pale the bishops generally conformed, and the only exceptions of which we have any information were to be found in the extreme south and in the north, where resistance was distant enough to be safe. But the real cause of this apparent submission to the Act of Uniformity lay in the fact that it remained, and necessarily remained, a dead letter. It was impossible to find any considerable number of English ministers, or of Irish priests acquainted with English. Meath was one of the most civilized dioceses, and out of a hundred curates in it hardly ten knew any tongue save their own. The promise that the service-book should be translated into Irish was never fulfilled, and the final clause of the Act itself authorized the use of a Latin rendering of it till further order could be taken. But this, like its other provisions, was ignored, and throughout Elizabeth's reign the gentry of the Pale went unquestioned to Mass. There was in fact no religious persecution, and in the many complaints of Shane O'Neill we find no mention of a religious grievance. But this was far from being the view of Rome or of Spain, of the Catholic missionaries, or of the Irish exiles abroad. They represented, and perhaps believed, the Irish people to be writhing under a religious oppression which they were burning to shake off. They saw in the Irish loyalty to Catholicism a lever for overthrowing the heretic Queen when in 1579 the Papacy planned the greatest and most comprehensive of its attacks upon Elizabeth. While missionaries egged on the English Catholics to revolt, the Pope hastened to bring about a Catholic revolution in Scotland and in Ireland. Stukely, an Irish refugee, had long pressed on the Pope and Spain the policy of a descent on Ireland; and his plans were carried out at last by the landing of a small force on the shores of Kerry. In spite of the arrival in the following year of two thousand Papal soldiers accompanied by a Legate, the attempt ended in a miserable failure. The fort of Smerwick, in which the invaders entrenched themselves, was forced by the new Deputy, Lord Grey, to surrender, and its garrison put ruthlessly to the sword. The Earl of Desmond, who after long indecision rose to support them, was defeated and hunted over his own country, which the panic-born cruelty of his pursuers harried into a wilderness. Pitiless as it was, the work

done in Munster spread a terror over the land which served England in good stead when the struggle with Catholicism culminated in the fight with the Armada; and not a chieftain stirred during that memorable year save to massacre the miserable men who were shipwrecked along the coast of Bantry or Sligo.

The power of the Government was from this moment recognized everywhere throughout the land. But it was a power founded solely on terror; and the outrages and exactions of the soldiery, who had been flushed with rapine and bloodshed in the south, sowed during the years which followed the reduction of Munster the seeds of a revolt more formidable than any which Elizabeth had yet encountered. The tribes of Ulster, divided by the policy of Sidney, were again united by the common hatred of their oppressors; and in Hugh O'Neill they found a leader of even greater ability than Shane himself. Hugh had been brought up at the English court, and was in manners and bearing an Englishman; he had been rewarded for his steady loyalty in previous contests by a grant of the Earldom of Tyrone; and in his strife with a rival chieftain of his clan he had secured aid from the Government by an offer to introduce the English laws and shire-system into his new country. But he was no sooner undisputed master of the north than his tone gradually changed. Whether from a long-formed plan, or from suspicion of English designs upon himself, he at last took a position of open defiance. It was at the moment when the Treaty of Vervins, and the wreck of the second Armada, freed Elizabeth's hands from the struggle with Spain, that the revolt under Hugh O'Neill broke the quiet which had prevailed since the victories of Lord Grey. The Irish question again became the chief trouble of the queen. The tide of her recent triumphs seemed at first to have turned. A defeat of the English forces in Tyrone caused a general rising of the northern tribes; and a great effort made in 1599 for the suppression of the growing revolt failed through the vanity and disobedience, if not the treacherous complicity, of the Queen's Lieutenant, the young Earl of Essex. His successor, Lord Mountjoy, found himself master on his arrival of only a few miles round Dublin. But in three years the revolt was at an end. A Spanish force which landed to support it at Kinsale was driven to surrender; a line of forts secured the coun-

try as the English mastered it; all open opposition was crushed out by the energy and the ruthlessness of the new Lieutenant; and a famine which followed on his ravages completed the devastating work of the sword. Hugh O'Neill was brought in triumph to Dublin; the Earl of Desmond, who had again roused Munster into revolt, fled for refuge to Spain; and the work of conquest was at last brought to a close. Under the administration of Mountjoy's successor, Sir Arthur Chichester, an able and determined effort was made for the settlement of the conquered province by the general introduction of a purely English system of government, justice, and property. Every vestige of the old Celtic constitution of the country was rejected as "barbarous." The tribal authority of the chiefs was taken from them by law. They were reduced to the position of great nobles and landowners, while their tribesmen rose from subjects into tenants, owing only fixed and customary dues and services to their lords. The tribal system of property in common was set aside, and the communal holdings of the tribesmen turned into the copyholds of English law. In the same way the chieftains were stripped of their hereditary jurisdiction, and the English system of judges and trial by jury substituted for their proceedings under Brehon or customary law. To all this the Celts opposed the tenacious obstinacy of their race. Irish juries, then as now, refused to convict. Glad as the tribesmen were to be freed from the arbitrary exactions of their chiefs, they held them for chieftains still. The attempt made by Chichester, under pressure from England, to introduce the English uniformity of religion ended in utter failure; for the Englishry of the Pale remained as Catholic as the native Irishry; and the sole result of the measure was to build up a new Irish people out of both on the common basis of religion. Much, however, had been done by the firm yet moderate government of the Deputy, and signs were already appearing of a disposition on the part of the people to conform gradually to the new usages, when the English Council under Elizabeth's successor suddenly resolved upon and carried through the great revolutionary measure which is known as the Colonization of Ulster. The pacific and conservative policy of Chichester was abandoned for a vast policy of spoliation; two-thirds of the north of Ireland was declared to have been confiscated to the crown by the part its possessors

had taken in a recent effort at revolt; and the lands which were thus gained were allotted to new settlers of Scotch and English extraction. In its material results the Plantation of Ulster was undoubtedly a brilliant success. Farms and homesteads, churches and mills, rose fast amidst the desolate wilds of Tyrone. The Corporation of London undertook the colonization of Derry, and gave to the little town the name which its heroic defence has made so famous. The foundations of the economic prosperity which has raised Ulster high above the rest of Ireland in wealth and intelligence were undoubtedly laid in the confiscation of 1610. Nor did the measure meet with any opposition at the time save that of secret discontent. The evicted natives withdrew sullenly to the lands which had been left them by the spoiler; but all faith in English justice had been torn from the minds of the Irishry, and the seed had been sown of that fatal harvest of distrust and disaffection, which was to be reaped through tyranny and massacre in the age to come.

The colonization of Ulster has carried us beyond the limits of our present story. The triumph of Mountjoy flung its lustre over the last days of Elizabeth, but no outer triumph could break the gloom which gathered round the dying Queen. Lonely as she had always been, her loneliness deepened as she drew towards the grave. The statesmen and warriors of her earlier days had dropped one by one from her Council-board; and their successors were watching her last moments, and intriguing for favor in the coming reign. Her favorite, Lord Essex, was led into an insane outbreak of revolt which brought him to the block. The old splendor of her court waned and disappeared. Only officials remained about her, "the other of the Council and nobility estrange themselves by all occasions." As she passed along in her progresses, the people whose applause she courted remained cold and silent. The temper of the age, in fact, was changing, and isolating her as it changed. Her own England, the England which had grown up around her, serious, moral, prosaic, shrank coldly from this brilliant, fanciful, unscrupulous child of earth and the Renascence. She had enjoyed life as the men of her day enjoyed it, and now that they were gone she clung to it with a fierce tenacity. She hunted, she danced, she jested with her young favorites, she coquetted and scolded and frolicked at sixty-

seven as she had done at thirty. "The Queen," wrote a courtier a few months before her death, "was never so gallant these many years, nor so set upon jollity." She persisted, in spite of opposition, in her gorgeous progresses from country-house to country-house. She clung to business as of old, and rated in her usual fashion "one who minded not to giving up some matter of account." But death crept on. Her face became haggard, and her frame shrank almost to a skeleton. At last her taste for finery disappeared, and she refused to change her dresses for a week together. A strange melancholy settled down on her: "she held in her hand," says one who saw her in her last days, "a golden cup, which she often put to her lips: but in truth her heart seemed too full to need more filling." Gradually her mind gave way. She lost her memory, the violence of her temper became unbearable, her very courage seemed to forsake her. She called for a sword to lie constantly beside her, and thrust it from time to time through the arras, as if she heard murderers stirring there. Food and rest became alike distasteful. She sat day and night propped up with pillows on a stool, her finger on her lip, her eyes fixed on the floor, without a word. If she once broke the silence, it was with a flash of her old queenliness. When Robert Cecil asserted that she "must" go to bed, the word roused her like a trumpet. "Must!" she exclaimed; "is must a word to be addressed to princes? Little man, little man! thy father, if he had been alive, durst not have used that word." Then, as her anger spent itself, she sank into her old dejection. "Thou art so presumptuous," she said, "because thou knowest I shall die." She rallied once more when the ministers beside her bed named Lord Beauchamp, the heir to the Suffolk claim, as a possible successor. "I will have no rogue's son," she cried hoarsely, "in my seat." But she gave no sign, save a motion of the head, at the mention of the King of Scots. She was in fact fast becoming insensible; and early the next morning the life of Elizabeth, a life so great, so strange and lonely in its greatness, passed quietly away.

CHAPTER VIII.

PURITAN ENGLAND.

Section I.—The Puritans, 1583—1603.*

NO greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. When Bishop Bonner set up the first six Bibles in St. Paul's "many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them." . . . "One John Porter used sometimes to be occupied in that goodly exercise, to the edifying of himself as well as others. This Porter was a fresh young man and of a big stature; and great multitudes would resort thither to hear him, because he could read well and had an audible voice." But the "goodly exercise" of readers such as Porter was soon superseded by the continued recitation of both Old Testament and New in the public services of the Church; while the small Geneva Bibles carried the Scripture

* *Authorities.*—For the primary facts of the ecclesiastical history of this time, Strype's "Annals," and his lives of Grindal and Whitgift. Neal's "History of the Puritans," besides its inaccuracies, contains little for this period which is not taken from the more colorless Strype. For the origin of the Presbyterian movement, see the "Discourse of the Troubles at Frankfort, 1576," often republished; for its later contest with Elizabeth, Mr. Maskell's "Martin Marprelate," which gives copious extracts from the rare pamphlets printed under that name. Mr. Hallam's account of the whole struggle ("Constitutional History," caps. iv. and vii.) is admirable for its fulness, lucidity, and impartiality. Wallington's "Diary" gives us the common life of Puritanism; its higher side is shown in Mrs. Hutchinson's Memoirs of her husband, and in the early life of Milton, as told in Mr. Masson's biography.

into every home. The popularity of the Bible was owing to other causes besides that of religion. The whole prose literature of England, save the forgotten tracts of Wyclif, has grown up since the translation of the Scriptures by Tyndale and Coverdale. So far as the nation at large was concerned, no history, no romance, hardly any poetry, save the little-known verse of Chaucer, existed in the English tongue when the Bible was ordered to be set up in churches. Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legend and annal, war-song and psalm, State-roll and biography, the mighty voices of prophets, the parables of Evangelists, stories of mission journeys, of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning. The disclosure of the stores of Greek literature had wrought the revolution of the Renascence. The disclosure of the older mass of Hebrew literature wrought the revolution of the Reformation. But the one revolution was far deeper and wider in its effects than the other. No version could transfer to another tongue the peculiar charm of language which gave their value to the authors of Greece and Rome. Classical letters, therefore, remained in the possession of the learned, that is, of the few; and among these, with the exception of Colet and More, or of the pedants who revived a Pagan worship in the gardens of the Florentine Academy, their direct influence was purely intellectual. But the tongue of the Hebrew, the idiom of the Hellenistic Greek, lent themselves with a curious felicity to the purposes of translation. As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language. For the moment however its literary effect was less than its social. The power of the book over the mass of Englishmen showed itself in a thousand superficial ways, and in none more conspicuously than in the influence it exerted on ordinary speech. It formed, we must repeat, the whole literature which was practically accessible to ordinary Englishmen; and when we recall the number of common phrases which we

owe to great authors, the bits of Shakspere, or Milton, or Dickens, or Thackeray, which unconsciously interweave themselves in our ordinary talk, we shall better understand the strange mosaic of Biblical words and phrases which colored English talk two hundred years ago. The mass of picturesque allusion and illustration which we borrow from a thousand books, our fathers were forced to borrow from one; and the borrowing was the easier and the more natural that the range of the Hebrew literature fitted it for the expression of every phase of feeling. When Spenser poured forth his warmest love-notes in the "Epithalamion," he adopted the very words of the Psalmist, as he bade the gates open for the entrance of his bride. When Cromwell saw the mists break over the hills of Dunbar, he hailed the sun-burst with the cry of David: "Let God arise, and let his enemies be scattered. Like as the smoke vanisheth, so shalt thou drive them away!" Even to common minds this familiarity with grand poetic imagery in prophet and apocalypse gave a loftiness and ardor of expression, that with all its tendency to exaggeration and bombast we may prefer to the slipshod vulgarisms of to-day.

But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits; but it was impossible for her to silence or tune the great preachers of justice, and mercy, and truth, who spoke from the book which she had again opened for her people. The whole moral effect which is produced nowadays by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone; and its effect in this way, however dispassionately we examine it, was simply amazing. One dominant influence told on human action: and all the activities that had been called into life by the age that was passing away were seized, concentrated, and steadied to a definite aim by the spirit of religion. The whole temper of the nation felt the change. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. Literature reflected the general tendency of the time; and the dumpy little quartos of controversy and piety, which still crowd our older libraries, drove before them the classical translations and Italian novelettes of the age of the Renascence. "Theology rules there," said Grotius of

England only two years after Elizabeth's death; and when Casaubon, the last of the great scholars of the sixteenth century, was invited to England by King James, he found both king and people indifferent to pure letters. "There is a great abundance of theologians in England," he says, "all point their studies in that direction." Even a country gentleman like Colonel Hutchinson felt the theological impulse. "As soon as he had improved his natural understanding with the acquisition of learning, the first studies he exercised himself in were the principles of religion." The whole nation became, in fact, a Church. The great problems of life and death, whose questionings found no answer in the higher minds of Shakspere's day, pressed for an answer not only from noble and scholar but from farmer and shopkeeper in the age that followed him. We must not, indeed, picture the early Puritan as a gloomy fanatic. The religious movement had not as yet come into conflict with general culture. With the close of the Elizabethan age, indeed, the intellectual freedom which had marked it faded insensibly away: the bold philosophical speculations which Sidney had caught from Bruno, and which had brought on Marlowe and Raleigh the charge of atheism, died, like her own religious indifference, with the queen. But the lighter and more elegant sides of the Elizabethan culture harmonized well enough with the temper of the Puritan gentleman. The figure of Colonel Hutchinson, one of the Regicides, stands out from his wife's canvas with the grace and tenderness of a portrait by Vandyck. She dwells on the personal beauty which distinguished his youth, on "his teeth even and white as the purest ivory," "his hair of brown, very thickset in his youth, softer than the finest silk, curling with loose great rings at the ends." Serious as was his temper in graver matters, the young squire of Owthorpe was fond of hawking, and piqued himself on his skill in dancing and fence. His artistic taste showed itself in a critical love of "paintings, sculpture, and all liberal arts," as well as in the pleasure he took in his gardens, "in the improvement of his grounds, in planting groves and walks and forest trees." If he was "diligent in his examination of the Scriptures," "he had a great love for music, and often diverted himself with a viol, on which he played masterly." We miss, indeed, the passion of the Elizabethan time, its caprice, its largeness of feeling and sympathy, its quick pulse

of delight; but, on the other hand, life gained in moral grandeur, in a sense of the dignity of manhood, in orderliness and equable force. The temper of the Puritan gentleman was just, noble, and self-controlled. The larger geniality of the age that had passed away was replaced by an intense tenderness within the narrower circle of the home. "He was as kind a father," says Mrs. Hutchinson of her husband, "as dear a brother, as good a master, as faithful a friend as the world had." The wilful and lawless passion of the Renascence made way for a manly purity. "Neither in youth nor riper years could the most fair or enticing woman ever draw him into unnecessary familiarity or dalliance. Wise and virtuous women he loved, and delighted in all pure and holy and unblamable conversation with them, but so as never to excite scandal or temptation. Scurrilous discourse even among men he abhorred; and though he sometimes took pleasure in wit and mirth, yet that which was mixed with impurity he never could endure." To the Puritan the wilfulness of life, in which the men of the Renascence had revelled, seemed unworthy of life's character and end. His aim was to attain self-command, to be master of himself, of his thought and speech and acts. A certain gravity and reflectiveness gave its tone to the lightest details of his converse with the world about him. His temper, quick as it might naturally be, was kept under strict control. In his discourse he was ever on his guard against talkativeness or frivolity, striving to be deliberate in speech and "ranking the words beforehand." His life was orderly and methodical, sparing of diet and of self-indulgence; he rose early, "he never was at any time idle, and hated to see any one else so." The new sobriety and self-restraint marked itself even in his change of dress. The gorgeous colors and jewels of the Renascence disappeared. Colonel Hutchinson "left off very early the wearing of anything that was costly, yet in his plainest negligent habit appeared very much a gentleman." The loss of color and variety in costume reflected no doubt a certain loss of color and variety in life itself; but it was a loss compensated by solid gains. Greatest among these, perhaps, was the new conception of social equality. Their common calling, their common brotherhood in Christ, annihilated in the mind of the Puritans that overpowering sense of social distinctions which characterized the age of Elizabeth. The meanest peasant felt

himself ennobled as a child of God. The proudest noble recognized a spiritual equality in the poorest "saint." The great social revolution of the Civil Wars and the Protectorate was already felt in the demeanor of gentlemen like Hutchinson. "He had a loving and sweet courtesy to the poorest, and would often employ many spare hours with the commonest soldiers and poorest laborers." "He never disdained the meanest nor flattered the greatest." But it was felt even more in the new dignity and self-respect with which the consciousness of their "calling" invested the classes beneath the rank of the gentry. Take such a portrait as that which Nehemiah Wallington, a turner in Eastcheap, has left us of a London housewife, his mother. "She was very loving," he says, "and obedient to her parents, loving and kind to her husband, very tenderhearted to her children, loving all that were godly, much misliking the wicked and profane. She was a pattern of sobriety unto many, very seldom was seen abroad except at church; when others recreated themselves at holidays and other times, she would take her needle-work and say, 'here is my recreation.' . . . God had given her a pregnant wit and an excellent memory. She was very ripe and perfect in all stories of the Bible, likewise in all the stories of the Martyrs, and could readily turn to them; she was also perfect and well seen in the English chronicles, and in the descents of the kings of England. She lived in holy wedlock with her husband twenty years, wanting but four days."

The strength of the religious movement lay rather among the middle and professional classes than among the gentry; and it is in a Puritan of this class that we find the fullest and noblest expression of the new influence which was leavening the temper of the time. John Milton is not only the highest, but the completest type of Puritanism. His life is absolutely contemporaneous with his cause. He was born when it began to exercise a direct power over English politics and English religion; he died when its effort to mold them into its own shape was over, and when it had again sunk into one of many influences to which we owe our English character. His earlier verse, the pamphlets of his riper years, the epics of his age, mark with a singular precision the three great stages in its history. His youth shows us how much of the gaiety, the poetic ease, the intellectual culture of the Renascence lingered in a

Puritan home. Scrivener and "precisian" as his father was, he was a skilled musician; and the boy inherited his father's skill on lute and organ. One of the finest outbursts in the scheme of education which he put forth at a latter time is a passage in which he vindicates the province of music as an agent in moral training. His home, his tutor, his school were all rigidly Puritan; but there was nothing narrow or illiberal in his early training. "My father," he says, "destined me while yet a little boy to the study of humane letters; which I seized with such eagerness that from the twelfth year of my age I scarcely ever went from my lessons to bed before midnight." But to the Greek, Latin, and Hebrew he learnt at school, the scrivener advised him to add Italian and French. Nor were English letters neglected. Spenser gave the earliest turn to his poetic genius. In spite of the war between playwright and precisian, a Puritan youth could still in Milton's days avow his love of the stage, "if Jonson's learned sock be on, or sweetest Shakspere, Fancy's child, warble his native woodnotes wild," and gather from the "masques and antique pageantry" of the court-revel hints for his own "Comus" and "Arcades." Nor does any shadow of the coming struggle with the Church disturb the young scholar's reverie, as he wanders beneath "the high embowed roof, with antique pillars massy proof, and storied windows richly dight, casting a dim religious light," or as he hears "the pealing organ blow to the full-voiced choir below, in service high and anthem clear." His enjoyment of the gaiety of life stands in bright contrast with the gloom and sternness which strife and persecution fostered in the later Puritanism. In spite of "a certain reservedness of natural disposition," which shrank from "festivities and jests, in which I acknowledge my faculty to be very slight," the young singer could still enjoy the "jest and youthful jollity" of the world around him, its "quips and cranks and wanton wiles;" he could join the crew of Mirth, and look pleasantly on at the village fair, "where the jolly rebecks sound to many a youth and many a maid, dancing in the chequered shade." But his pleasures were "unreproved." There was nothing ascetic in his look, in his slender, vigorous frame, his face full of a delicate yet serious beauty, the rich brown hair which clustered over his brow; and the words we have quoted show his sensitive enjoyment of all that was

beautiful. But from coarse or sensual self-indulgence the young Puritan turned with disgust: "A certain reservedness of nature, an honest haughtiness and self-esteem, kept me still above those low descents of mind." He drank in an ideal chivalry from Spenser, but his religion and purity disdained the outer pledge on which chivalry built up its fabric of honor. "Every free and gentle spirit," said Milton, "without that oath, ought to be born a knight." It was with this temper that he passed from his London school, St. Paul's, to Christ's College at Cambridge, and it was this temper that he preserved throughout his University career. He left Cambridge, as he said afterwards, "free from all reproach, and approved by all honest men," with a purpose of self-dedication "to that same lot, however mean or high, towards which time leads me, and the will of Heaven."

Even in the still calm beauty of a life such as this, we catch the sterner tones of the Puritan temper. The very height of its aim, the intensity of its moral concentration, brought with them a loss of the genial delight in all that was human which distinguished the men of the Renascence. "If ever God instilled an intense love of moral beauty into the mind of any man," said Milton, "he has instilled it into mine." "Love Virtue" closed his "Comus," "she alone is free!" But this passionate love of virtue and of moral beauty, if it gave strength to human conduct, narrowed human sympathy and human intelligence. Already in Milton we note a certain "reservedness of temper," a contempt for "the false estimates of the vulgar," a proud retirement from the meaner and coarser life around him. Great as was his love for Shakspere, we can hardly fancy himself delighting in Falstaff. In minds of a less cultured order, this moral tension ended, no doubt, in a hard unsocial sternness of life. The ordinary Puritan "loved all that were godly, much misliking the wicked and profane." His bond to other men was not the sense of a common manhood, but the recognition of a brotherhood among the elect. Without the pale of the saints lay a world which was hateful to them, because it was the enemy of their God. It was this utter isolation from the "ungodly" that explains the contrast which startles us between the inner tenderness of the Puritans and the ruthlessness of so many of their actions. Cromwell, whose son's death (in his own words) went to his heart "like a dag-

ger, indeed it did!" and who rode away sad and wearied from the triumph of Marston Moor, burst into horse-play as he signed the death-warrant of the king. A temper which had thus lost sympathy with the life of half the world around it could hardly sympathize with the whole of its own life. Humor, the faculty which above all corrects exaggeration and extravagance, died away before the new stress and strain of existence. The absolute devotion of the Puritan to a Supreme Will tended more and more to rob him of all sense of measure and proportion in common matters. Little things became great things in the glare of religious zeal; and the godly man learnt to shrink from a surplice, or a mince-pie at Christmas, as he shrank from impurity or a lie. Life became hard, rigid, colorless, as it became intense. The play, the geniality, the delight of the Elizabethan age were exchanged for a measured sobriety, seriousness, and self-restraint. But the self-restraint and sobriety which marked the Calvinist limited itself wholly to his outer life. In his inner soul sense, reason, judgment, were too often overborne by the terrible reality of invisible things. Our first glimpse of Oliver Cromwell is as a young country squire and farmer in the marsh levels around Huntingdon and St. Ives, buried from time to time in a deep melancholy, and haunted by fancies of coming death. "I live in Meshac," he writes to a friend, "which they say signifies Prolonging; in Kedar, which signifies Darkness; yet the Lord forsaketh me not." The vivid sense of a Divine Purity close to such men made the life of common men seem sin. "You know what my manner of life has been," Cromwell adds. "Oh, I lived in and loved darkness, and hated light. I hated godliness." Yet his worst sin was probably nothing more than an enjoyment of the natural buoyancy of youth, and a want of the deeper earnestness which comes with riper years. In imaginative tempers, like that of Bunyan, the struggle took a more picturesque form. John Bunyan was the son of a poor tinker at Elstow in Bedfordshire, and even in childhood his fancy revelled in terrible visions of Heaven and Hell. "When I was but a child of nine or ten years old," he tells us, "these things did so distress my soul, that then in the midst of my merry sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith; yet could I not let go my sins." The sins he could

not let go were a love of hockey and of dancing on the village green; for the only real fault which his bitter self-accusation discloses, that of a habit of swearing, was put an end to at once and for ever by a rebuke from an old woman. His passion for bell-ringing clung to him even after he had broken from it as a "vain practice;" and he would go to the steeple-house and look on, till the thought that a bell might fall and crush him in his sins drove him panic-stricken from the door. A sermon against dancing and games drew him for a time from these indulgences; but the temptation again overmastered his resolve. "I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight. But the same day, as I was in the midst of a game of cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, 'Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?' At this I was put in an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven; and was as if I had with the eyes of my understanding seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if He did severely threaten me with some grievous punishment for those and other ungodly practices."

Such was Puritanism, and it is of the highest importance to realize it thus in itself, in its greatness and its littleness, apart from the ecclesiastical system of Presbyterianism with which it is so often confounded. As we shall see in the course of our story, not one of the leading Puritans of the Long Parliament was a Presbyterian. Pym and Hampden had no sort of objection to Episcopacy, and the adoption of the Presbyterian system was only forced on the Puritan patriots in their later struggle by political considerations. But the growth of the movement, which thus influenced our history for a time, forms one of the most curious episodes in Elizabeth's reign. Her Church policy rested on the Acts of Supremacy and of Uniformity; the first of which placed all ecclesiastical jurisdiction and legislative power in the hands of the State, while the second prescribed a course of doctrine and discipline, from which no variation was legally permissible. For the nation at large Elizabeth's system was no doubt a wise and healthy one. Single-handed, unsupported by any of the

statesmen or divines about her, the Queen forced on the warring religions a sort of armed truce. The main principles of the Reformation were accepted, but the zeal of the ultra-reformers was held at bay. The Bible was left open, private discussion was unrestrained, but the warfare of pulpit against pulpit was silenced by the licensing of preachers. Outer conformity, attendance at the common prayer, was exacted from all; but the changes in ritual, by which the zealots of Geneva gave prominence to the radical features of the religious change which was passing over the country, were steadily resisted. While England was struggling for existence, this balanced attitude of the Crown reflected faithfully enough the balanced attitude of the nation; but with the declaration of war by the Papacy in the Bull of Deposition the movement in favor of a more pronounced Protestantism gathered a new strength. Unhappily the Queen clung obstinately to her system of compromise, weakened and broken as it was. With the religious enthusiasm which was growing up around her she had no sympathy whatever. Her passion was for moderation, her aim was simply civil order; and both order and moderation were threatened by the knot of clerical bigots who gathered under the banner of Presbyterianism. Of these Thomas Cartwright was the chief. He had studied at Geneva; he returned with a fanatical faith in Calvinism, and in the system of Church government which Calvin had devised; and as Margaret Professor of Divinity at Cambridge he used to the full the opportunities which his chair gave him of propagating his opinions. No leader of a religious party ever deserved less of after sympathy than Cartwright. He was unquestionably learned and devout, but his bigotry was that of a mediæval inquisitor. The relics of the old ritual, the cross in baptism, the surplice, the giving of a ring in marriage, were to him not merely distasteful, as they were to the Puritans at large, they were idolatrous and the mark of the beast. His declamation against ceremonies and superstitions however had little weight with Elizabeth or her Primates; what scared them was his reckless advocacy of a scheme of ecclesiastical government which placed the State beneath the feet of the Church. The absolute rule of bishops, indeed, he denounced as begotten of the devil; but the absolute rule of Presbyters he held to be established by the word of God. For the Church

modelled after the fashion of Geneva he claimed an authority which surpassed the wildest dreams of the masters of the Vatican. All spiritual authority and jurisdiction, the decreeing of doctrine, the ordering of ceremonies, lay wholly in the hands of the ministers of the Church. To them belonged the supervision of public morals. In an ordered arrangement of classes and synods these Presbyters were to govern their flocks, to regulate their own order, to decide in matters of faith, to administer "discipline." Their weapon was excommunication, and they were responsible for its use to none but Christ. The province of the civil ruler was simply to carry out the decisions of the Presbyters, "to see their decrees executed and to punish the contemners of them." The spirit of Calvinistic Presbyterianism excluded all toleration of practice or belief. Not only was the rule of ministers to be established as the one legal form of Church government, but all other forms, Episcopalian and Separatist, were to be ruthlessly put down. For heresy there was the punishment of death. Never had the doctrine of persecution been argued with such a blind and reckless ferocity. "I deny," wrote Cartwright, "that upon repentance there ought to follow any pardon of death. . . . Heretics ought to be put to death now. If this be bloody and extreme, I am content to be so counted with the Holy Ghost."

Opinions such as these might wisely have been left to the good sense of the people itself. Before many years they found in fact a crushing answer in the "Ecclesiastical Polity" of Richard Hooker, a clergyman who had been Master of the Temple, but whose distaste for the controversies of its pulpit drove him from London to a Wiltshire vicarage at Boscombe, which he exchanged at a later time for the parsonage of Bishopsbourne among the quiet meadows of Kent. The largeness of temper which characterized all the nobler minds of his day, the philosophic breadth which is seen as clearly in Shakspere as in Bacon, was united in Hooker with a grandeur and stateliness of style, which raised him to the highest rank among English prose writers. Divine as he was, his spirit and method were philosophical rather than theological. Against the ecclesiastical dogmatism of Presbyterian or Catholic he set the authority of reason. He abandoned the narrow ground of Scriptural argument to base his con-

clusions on the general principles of moral and political science, on the eternal obligations of natural law. The Puritan system rested on the assumption that an immutable rule for human action in all matters relating to religion, to worship, and to the discipline and constitution of the Church, was laid down, and only laid down, in Scripture. Hooker urged that a Divine order exists, not in written revelation only, but in the moral relations, the historical development, and the social and political institutions of men. He claimed for human reason the province of determining the laws of this order; of distinguishing between what is changeable and unchangeable in them, between what is eternal and what is temporary in the Bible itself. It was easy for him to push on to the field of theological controversy where men like Cartwright were fighting the battle of Presbyterianism, to show that no form of Church government had ever been of indispensable obligation, and that ritual observances had in all ages been left to the discretion of churches, and determined by the differences of times. But the truth on which Hooker based his argument was of far higher value than this argument itself; and the acknowledgment of a divine order in human history, of a divine law in human reason, which found expression in his work, harmonized with the noblest instincts of the Elizabethan age. Against Presbyterianism, indeed, the appeal was hardly needed. Popular as the Presbyterian system became in Scotland, it never took any general hold on England; it remained to the last a clerical rather than a national creed, and even in the moment of its seeming triumph under the Commonwealth it was rejected by every part of England save London and Lancashire, and part of Derbyshire. But the bold challenge to the Government which was delivered by Cartwright's party in a daring "Admonition to the Parliament," which demanded the establishment of government by Presbyters, raised a panic among English statesmen and prelates which cut off all hopes of a quiet appeal to reason. It is probable that, but for the storm which Cartwright raised, the steady growth of general discontent with the ceremonial usages he denounced would have brought about their abolition. The Parliament of 1571 had not only refused to bind the clergy to subscription to three articles on the Supremacy, the form of Church government, and the power of the Church

to ordain rites and ceremonies, but favored the project of reforming the Liturgy by the omission of the superstitious practices. But with the appearance of the "Admonition" this natural progress of opinion abruptly ceased. The moderate statesmen who had pressed for a change in ritual withdrew from union with a party which revived the worst pretensions of the Papacy. As dangers from without and from within thickened round the Queen the growing Puritanism of the clergy stirred her wrath above measure, and she met the growth of "nonconforming" ministers by a measure which forms the worst blot on her reign.

The new powers which were conferred in 1583 on the Ecclesiastical Commission converted the religious truce into a spiritual despotism. From being a temporary board which represented the Royal Supremacy in matters ecclesiastical, the Commission was now turned into a permanent body wielding the most unlimited powers of the Crown. All opinions or acts contrary to the Statutes of Supremacy and Uniformity fell within its cognizance. A right of deprivation placed the clergy at its mercy. It had power to alter or amend the statutes of colleges or schools. Not only heresy, and schism, and nonconformity, but incest or aggravated adultery were held to fall within its scope: its means of inquiry were left without limit, and it might fine or imprison at its will. By the mere establishment of such a Court half the work of the Reformation was undone. The large number of civilians on the board indeed seemed to furnish some security against the excess of ecclesiastical tyranny. Of its forty-four commissioners, however, few actually took any part in its proceedings; and the powers of the Commission were practically left in the hands of the successive Primates. No Archbishop of Canterbury since the days of Augustine had wielded an authority so vast, so utterly despotic, as that of Whitgift and Bancroft and Abbot and Laud. The most terrible feature of their spiritual tyranny was its wholly personal character. The old symbols of doctrine were gone, and the lawyers had not yet stepped in to protect the clergy by defining the exact limits of the new. The result was that at the Commission-board at Lambeth the Primates created their own tests of doctrine with an utter indifference to those created by law. In one instance Parker deprived a vicar of his benefice for a denial of the verbal

inspiration of the Bible. Nor did the successive Archbishops care greatly if the test was a varying or a conflicting one. Whitgift strove to force on the Church the Calvinistic supra-lapsarianism of his Lambeth Articles. Bancroft, who followed him, was as earnest in enforcing his anti-Calvinistic dogma of the Divine right of the episcopate. Abbot had no mercy for Arminianism. Laud had none for its opponents. It is no wonder that the Ecclesiastical Commission, which these men represented, soon stank in the nostrils of the English clergy. Its establishment however marked the adoption of a more resolute policy on the part of the Crown, and its efforts were backed by stern measures of repression. All preaching or reading in private houses was forbidden; and in spite of the refusal of Parliament to enforce the requirement of them by law, subscription to the Three Articles was exacted from every member of the clergy.

For the moment these measures were crowned with success. The movement under Cartwright was checked; Cartwright himself was driven from his Professorship; and an outer uniformity of worship was more and more brought about by the steady pressure of the Commission. The old liberty which had been allowed in London and the other Protestant parts of the kingdom was no longer permitted to exist. The leading Puritan clergy, whose non-conformity had hitherto been winked at, were called upon to submit to the surplice, and to make the sign of the cross in baptism. The remonstrances of the country gentry availed as little as the protest of Lord Burleigh himself to protect two hundred of the best ministers from being driven from their parsonages on a refusal to subscribe to the Three Articles. But the persecution only gave fresh life and popularity to the doctrines which it aimed at crushing, by drawing together two currents of opinion which were in themselves perfectly distinct. The Presbyterian platform of Church discipline had as yet been embraced by the clergy only, and by few among the clergy. On the other hand, the wish of the Puritans for a reform in the Liturgy, the dislike of "superstitious usages," of the use of the surplice, the sign of the cross in baptism, the gift of the ring in marriage, the posture of kneeling at the Lord's Supper, was shared by a large number of the clergy and laity alike. At the opening of Elizabeth's reign almost all the higher Church-

men save Parker were opposed to them, and a motion in Convocation for their abolition was lost but by a single vote. The temper of the country gentlemen on this subject was indicated by that of Parliament; and it was well known that the wisest of the Queen's Councillors, Burleigh, Walsingham, and Knollys, were at one in this matter with the gentry. If their common persecution did not wholly succeed in fusing these two sections of religious opinion into one, it at any rate gained for the Presbyterians a general sympathy on the part of the Puritans, which raised them from a clerical clique into a popular party. Nor were the consequences of the persecution limited to the strengthening of the Presbyterians. The "Separatists" who were beginning to withdraw from attendance at public worship on the ground that the very existence of a national Church was contrary to the Word of God, grew quickly from a few scattered zealots to twenty thousand souls. Presbyterian and Puritan felt as bitter an abhorrence as Elizabeth herself of the "Brownists," as they were nicknamed after their founder Robert Brown. Parliament, Puritan as it was, passed a statute against them. Brown himself was forced to fly to the Netherlands, and of his followers many were driven into exile. So great a future awaited one of these congregations that we may pause to get a glimpse of "a poor people" in Lincolnshire and the neighborhood, who "being enlightened by the Word of God," and their members "urged with the yoke of subscription," had been led "to see further." They rejected ceremonies as relics of idolatry, the rule of bishops as unscriptural, and joined themselves, "as the Lord's free people," into "a church estate on the fellowship of the Gospel." Feeling their way forward to the great principle of liberty of conscience, they asserted their Christian right "to walk in all the ways which God had made known or should make known to them." Their meetings or "conventicles" soon drew down the heavy hand of the law, and the little company resolved to seek a refuge in other lands; but their first attempt at flight was prevented, and when they made another, their wives and children were seized at the very moment of entering the ship. At last, however, the magistrates gave a contemptuous assent to their project; they were in fact "glad to be rid of them at any price;" and the fugitives found shelter at Amsterdam,

from whence some of them, choosing John Robinson as their minster, took refuge in 1609 at Leyden. "They knew they were pilgrims and looked not much on these things, but lifted up their eyes to Heaven, their dearest country, and quieted their spirits." Among this little band of exiles were those who were to become famous at a later time as the Pilgrim Fathers of the Mayflower.

It was easy to be "rid" of the Brownists; but the political danger of the course on which the Crown had entered was seen in the rise of a spirit of vigorous opposition, such as had not made its appearance since the accession of the Tudors. The growing power of public opinion received a striking recognition in the struggle which bears the name of the "Martin Marprelate controversy." The Puritans had from the first appealed by their pamphlets from the Crown to the people, and Whitgift bore witness to their influence on opinion by his efforts to gag the Press. The regulations of the Star-Chamber for this purpose are memorable as the first step in the long struggle of government after government to check the liberty of printing. The irregular censorship which had long existed was now finally organized. Printing was restricted to London and the two Universities, the number of printers reduced, and all candidates for license to print were placed under the supervision of the Company of Stationers. Every publication too, great or small, had to receive the approbation of the Primate or the Bishop of London. The first result of this system of repression was the appearance, in the very year of the Armada, of a series of anonymous pamphlets bearing the significant name of "Martin Marprelate," and issued from a secret press which found refuge from the royal pursuivants in the country-houses of the gentry. The press was at last seized; and the suspected authors of these scurrilous libels, Penry, a young Welshman, and a minister named Udall, died, the one in prison, the other on the scaffold. But the virulence and boldness of their language produced a powerful effect, for it was impossible under the system of Elizabeth to "mar" the bishops without attacking the Crown; and a new age of political liberty was felt to be at hand when Martin Marprelate forced the political and ecclesiastical measures of the Government into the arena of public discussion. The suppression, indeed, of these pamphlets

was far from damping the courage of the Presbyterians. Cartwright, who had been appointed by Lord Leicester to the mastership of a hospital at Warwick, was bold enough to organize his system of Church discipline among the clergy of that county and of Northamptonshire. His example was widely followed; and the general gatherings of the whole ministerial body of the clergy; and the smaller assemblies for each diocese or shire, which in the Presbyterian scheme bore the name of Synods and Classes, began to be held in many parts of England for the purposes of debate and consultation. The new organization was quickly suppressed indeed, but Cartwright was saved from the banishment which Whitgift demanded by a promise of submission; his influence steadily increased; and the struggle, transferred to the higher sphere of the Parliament, widened into the great contest for liberty under James, and the Civil War under his successor.

Section II.—The First of the Stuarts, 1604—1623.*

To judge fairly the attitude and policy of the English Puritans, that is of three-fourths of the Protestants of England, at this moment, we must cursorily review the fortunes of Protestantism during the reign of Elizabeth. At its opening the success of the Reformation seemed almost everywhere secure. Already triumphant in the north of Germany at the peace of Augsburg, it was fast advancing to the conquest of the south. The nobles of Austria as well as the nobles and the towns of Bavaria were forsaking the older religion. A Venetian ambassador estimated the German Catholics at little

* *Authorities.*—Mr. Gardiner's "History of England from the Accession of James I." is invaluable for its fairness and good sense, and for the fresh information collected in it. We have Camden's "Annals of James I.," Goodman's "Court of James I.," Weldon's "Secret History of the Court of James I.," Roger Coke's "Detection," the correspondence in the "Cabala," the letters in the "Court and Times of James I.," the documents in Winwood's "Memorials of State," and the reported proceedings of the last two Parliaments. The Camden Society has published the correspondence of James with Cecil, and Walter Yonge's "Diary." The letters and works of Bacon (fully edited by Mr. Spedding) are necessary for a knowledge of the period. Hacket's "Life of Williams," and Harrington's "Nugæ Antiquæ" throw valuable sidelight on the politics of the time. But the Stuart system can only be fairly studied in the State-papers, calendars of which are being published by the Master of the Rolls. [The State Papers are now carried on to 1644.—Ed.]

more than one-tenth of the whole population of Germany. The new faith was firmly established in Scandinavia. Eastward the nobles of Hungary and Poland became Protestants in a mass. In the west France was yielding more and more to heresy. Scotland flung off Catholicism under Mary, and England veered round again to Protestantism under Elizabeth. Only where the dead hand of Spain lay heavy, in Castile, in Aragon, or in Italy, was the Reformation thoroughly crushed out; and even the dead hand of Spain failed to crush heresy in the Low Countries. But at the very instant of its seeming triumph, the advance of the new religion was suddenly arrested. The first twenty years of Elizabeth's reign were a period of suspense. The progress of Protestantism gradually ceased. It wasted its strength in theological controversies and persecutions, and in the bitter and venomous discussions between the Churches which followed Luther and the Churches which followed Zwingli or Calvin. It was degraded and weakened by the prostitution of the Reformation to political ends, by the greed and worthlessness of the German princes who espoused its cause, by the factious lawlessness of the nobles in Poland, and of the Huguenots in France. Meanwhile the Papacy succeeded in rallying the Catholic world round the Council of Trent. The Roman Church, enfeebled and corrupted by the triumph of ages, felt at last the uses of adversity. Her faith was settled and defined. The Papacy was owned afresh as the centre of Catholic union. The enthusiasm of the Protestants roused a counter enthusiasm among their opponents; new religious orders rose to meet the wants of the day; the Capuchins became the preachers of Catholicism, the Jesuits became not only its preachers, but its directors, its schoolmasters, its missionaries, its diplomatists. Their organization, their blind obedience, their real ability, their fanatical zeal galvanized the pulpit, the school, the confessional into a new life. If the Protestants had enjoyed the profitable monopoly of martyrdom at the opening of the century, the Catholics won a fair share of it as soon as the disciples of Loyola came to the front. The tracts which pictured the tortures of Campian and Southwell roused much the same fire at Toledo or Vienna as the pages of Foxe had roused in England. Even learning came to the aid of the older faith. Bellarmine, the greatest of controver-

sialists at this time, Baronius, the most erudite of Church historians, were both Catholics. With a growing inequality of strength such as this, we can hardly wonder that the tide was seen at last to turn. A few years before the fight with the Armada Catholicism began defiantly to win ground. Southern Germany, where Bavaria was restored to Rome, and where the Austrian House so long lukewarm in the faith at last became zealots in its defence, was re-Catholicized. The success of Socinianism in Poland severed that kingdom from any real communion with the general body of the Protestant Churches; and these again were more and more divided into two warring camps by the controversies about the Sacrament and Free Will. Everywhere the Jesuits won converts, and their peaceful victories were soon backed by the arms of Spain. In the fierce struggle which followed, Philip was undoubtedly worsted. England was saved by its defeat of the Armada; the United Provinces of the Netherlands rose into a great Protestant power through their own dogged heroism and the genius of William the Silent. France was rescued from the grasp of the Catholic League, at a moment when all hope seemed gone, by the unconquerable energy of Henry of Navarre. But even in its defeat Catholicism gained ground. In the Low Countries, the Reformation was driven from the Walloon provinces, from Brabant, and from Flanders. In France Henry the Fourth found himself obliged to purchase Paris by a mass; and the conversion of the King was followed by a quiet breaking up of the Huguenot party. Nobles and scholars alike forsook Protestantism; and though the Reformation remained dominant south of the Loire, it lost all hope of winning France as a whole to its side.

At the death of Elizabeth, therefore, the temper of every earnest Protestant, whether in England or abroad, was that of a man who, after cherishing the hope of a crowning victory, is forced to look on at a crushing and irremediable defeat. The dream of a Reformation of the universal Church was utterly at an end. The borders of Protestantism were narrowing every day, nor was there a sign that the triumph of the Papacy was arrested. As hope after hope died into defeat and disaster, the mood of the Puritan grew sterner and more intolerant. What intensified the dread was a sense of defection and uncertainty within the pale of the Church of Eng-

land itself. As a new Christendom fairly emerged from the troubled waters, the Renascence again made its influence felt. Its voice was heard above all in the work of Hooker, and the appeal to reason and to humanity which there found expression colored through its results the after history of the English Church. On the one hand the historical feeling showed itself in a longing to ally the religion of the present with the religion of the past, to claim part in the great heritage of Catholic tradition. Men like George Herbert started back from the bare, intense spiritualism of the Puritan to find nourishment for devotion in the outer associations which the piety of ages had grouped around it, in holy places and holy things, in the stillness of church and altar, in the awful mysteries of sacraments. Men like Laud, unable to find standing ground in the purely personal relation between man and God which formed the basis of Calvinism, fell back on the consciousness of a living Christendom, which, torn and rent as it seemed, was soon to resume its ancient unity. On the other hand, the appeal which Hooker addressed to reason produced a school of philosophical thinkers whose timid upgrowth was almost lost in the clash of warring creeds about them, but who were destined—as the Latitudinarians of later days—to make a deep impression on religious thought. As yet however this rationalizing movement limited itself to the work of moderating and reconciling, to recognizing with Calixtus the pettiness of the points of difference which parted Christendom, and the greatness of its points of agreement, or to revolting with Armenius from the more extreme tenets of Calvin and Calvin's followers. No men could be more opposed in their tendencies to one another than the later High Churchmen, such as Laud, and the later Latitudinarians, such as Hales. But to the ordinary English Protestant both Latitudinarian and High Churchman were equally hateful. To him the struggle with the Papacy was not one for compromise or comprehension. It was a struggle between light and darkness, between life and death. No innovation in faith or worship was of small account, if it tended in the direction of Rome. Ceremonies, which in an hour of triumph might have been allowed as solaces to weak brethren, he looked on as acts of treason in this hour of defeat. The peril was too great to admit of tolerance or moderation. Now that falsehood

was gaining ground, the only security for truth was to draw a hard and fast line between truth and falsehood. There was as yet indeed no general demand for any change in the form of Church government, or of its relation to the State, but for some change in the outer ritual of worship which should correspond to the advance which had been made to a more pronounced Protestantism. We see the Puritan temper in the Millenary Petition (as it was called), which was presented to James the First on his accession by some eight hundred clergymen, about a tenth of the whole number in his realm. It asked for no change in the government or organization of the Church, but for a reform of its courts, the removal of superstitious usages from the Book of Common Prayer, the disuse of lessons from the apocryphal books of Scripture, a more rigorous observance of Sundays, and the provision and training of preaching ministers. Even statesmen who had little sympathy with the religious spirit about them pleaded for the purchase of religious and national union by ecclesiastical reforms. "Why," asked Bacon, "should the civil state be purged and restored by good and wholesome laws made every three years in Parliament assembled, devising remedies as fast as time breedeth mischief, and contrariwise the ecclesiastical state still continue upon the dregs of time, and receive no alteration these forty-five years or more?" A general expectation, in fact, prevailed that, now the Queen's opposition was removed, something would be done. But, different as his theological temper was from the purely secular temper of Elizabeth, her successor was equally resolute against all changes in Church matters.

No sovereign could have jarred against the conception of an English ruler which had grown up under Plantagenet or Tudor more utterly than James the First. His big head, his slobbering tongue, his quilted clothes, his rickety legs, stood out in as grotesque a contrast with all that men recalled of Henry or Elizabeth as his gabble and rhodomontade, his want of personal dignity, his buffoonery, his coarseness of speech, his pedantry, his contemptible cowardice. Under this ridiculous exterior however lay a man of much natural ability, a ripe scholar, with a considerable fund of shrewdness, of mother-wit, and ready repartee. His canny humor lights up the political and theological controversies of the time with

quaint incisive phrases, with puns and epigrams and touches of irony, which still retain their savor. His reading, especially in theological matters, was extensive; and he was a voluminous author on subjects which ranged from predestination to tobacco. But his shrewdness and learning only left him, in the phrase of Henry the Fourth, "the wisest fool in Christendom." He had the temper of a pedant, a pedant's conceit, a pedant's love of theories, and a pedant's inability to bring his theories into any relation with actual facts. All might have gone well had he confined himself to speculations about witchcraft, about predestination, about the noxiousness of smoking. Unhappily for England and for his successor, he clung yet more passionately to theories of government which contained within them the seeds of a death-struggle between his people and the Crown. Even before his accession to the English throne, he had formulated his theory of rule in a work on "The True Law of Free Monarchy;" and announced that, "although a good King will frame his actions to be according to law, yet he is not bound thereto, but of his own will and for example-giving to his subjects." With the Tudor statesmen who used the phrase, "an absolute King," or "an absolute monarchy," meant a sovereign or rule complete in themselves, and independent of all foreign or Papal interference. James chose to regard the words as implying the monarch's freedom from all control by law, or from responsibility to anything but his own royal will. The King's theory however was made a system of government; it was soon, as the Divine Right of Kings, to become a doctrine which bishops preached from the pulpit, and for which brave men laid their heads on the block. The Church was quick to adopt its sovereign's discovery. Convocation in its book of Canons denounced as a fatal error the assertion that "all civil power, jurisdiction, and authority were first derived from the people and disordered multitude, or either is originally still in them, or else is deduced by their consent naturally from them; and is not God's ordinance originally descending from Him and depending upon Him." In strict accordance with James's theory, these doctors declared sovereignty in its origin to be the prerogative of birthright, and inculcated passive obedience to the monarch as a religious obligation. Cowell, a civilian, followed up the discoveries of Convocation

by an announcement that "the King is above the law by his absolute power," and that "notwithstanding his oath he may alter and suspend any particular law that seemeth hurtful to the public estate." The book was suppressed on the remonstrance of the House of Commons, but the party of passive obedience grew fast. A few years before the death of James, the University of Oxford decreed solemnly that "it was in no case lawful for subjects to make use of force against their princes, or to appear offensively or defensively in the field against them." The King's "arrogant speeches," if they roused resentment in the Parliaments to which they were addressed, created by sheer force of repetition a certain belief in the arbitrary power they challenged for the Crown. We may give one instance of their tone from a speech delivered in the Star-Chamber. "As it is atheism and blasphemy to dispute what God can do," said James, "so it is presumption and a high contempt in a subject to dispute what a King can do, or to say that a King cannot do this or that." "If the practice should follow the positions," once commented a thoughtful observer on words such as these, "we are not likely to leave to our successors that freedom we received from our forefathers."

It is necessary to weigh throughout the course of James's reign this aggressive attitude of the Crown, if we would rightly judge what seems at first sight to be an aggressive tone in some of the proceedings of the Parliaments. With new claims of power such as these before them, to have stood still would have been ruin. The claim, too, was one which jarred against all that was noblest in the temper of the time. Men were everywhere reaching forward to the conception of law. Bacon sought for law in material nature; Hooker asserted the rule of law over the spiritual world. The temper of the Puritan was eminently a temper of law. The diligence with which he searched the Scriptures sprang from his earnestness to discover a Divine Will which in all things, great or small, he might implicitly obey. But this implicit obedience was reserved for the Divine Will alone; for human ordinances derived their strength only from their correspondence with the revealed law of God. The Puritan was bound by his very religion to examine every claim made on his civil and spiritual obedience by the powers that be; and to own or reject the

claim, as it accorded with the higher duty which he owed to God. "In matters of faith," Mrs. Hutchinson tells us of her husband, "his reason always submitted to the Word of God; but in all other things the greatest names in the world would not lead him without reason." It was plain that an impassable gulf parted such a temper as this from the temper of unquestioning devotion to the Crown which James demanded. It was a temper not only legal, but even pedantic in its legality, intolerant from its very sense of a moral order and law of the lawlessness and disorder of a personal tyranny; a temper of criticism, of judgment, and, if need be, of stubborn and unconquerable resistance; of a resistance which sprang, not from the disdain of authority, but from the Puritan's devotion to an authority higher than that of kings. But if the theory of a Divine Right of Kings was certain to rouse against it all the nobler energies of Puritanism, there was something which roused its nobler and its pettier instincts of resistance alike in the place accorded by James to Bishops. Elizabeth's conception of her ecclesiastical Supremacy had been a sore stumbling-block to her subjects, but Elizabeth at least regarded the Supremacy simply as a branch of her ordinary prerogative. The theory of James, however, was as different from that of Elizabeth, as his view of kingship was different from hers. It was the outcome of the bitter years of humiliation which he had endured in Scotland in his struggle with Presbyterianism. The Scotch presbyters had insulted and frightened him in the early days of his reign, and he chose to confound Puritanism with Presbyterianism. No prejudice, however, was really required to suggest his course. In itself it was logical, and consistent with the premises from which it started. If theologically his opinions were Calvinistic, in the ecclesiastical fabric of Calvinism, in its organization of the Church, in its annual assemblies, in its public discussion and criticism of acts of government through the pulpit, he saw an organized democracy which threatened his crown. The new force which had overthrown episcopacy in Scotland was a force which might overthrow the monarchy itself. It was the people which in its religious or its political guise was the assailant of both. And as their foe was the same, so James argued with the shrewd short-sightedness of his race, their cause was the same. "No bishop,"

ran his famous adage, "no King!" Hopes of ecclesiastical change found no echo in a King who, among all the charms that England presented him, saw none so attractive as its ordered and obedient Church, its synods that met at the royal will, its courts that carried out the royal ordinances, its bishops that held themselves to be royal officers. If he accepted the Millenary Petition, and summoned a conference of prelates and Puritan divines at Hampton Court, he showed no purpose of discussing the grievances alleged. He revelled in the opportunity for a display of his theological reading; but he viewed the Puritan demands in a purely political light. The bishops declared that the insults he showered on their opponents were dictated by the Holy Ghost. The Puritans still ventured to dispute his infallibility. James broke up the conference with a threat which revealed the policy of the Crown. "I will make them conform," he said of the remonstrants, "or I will harry them out of the land."

It is only by thoroughly realizing the temper of the nation on religious and civil subjects, and the temper of the King, that we can understand the long Parliamentary conflict which occupied the whole of James's reign. But to make its details intelligible we must briefly review the relations between the two Houses and the Crown. The wary prescience of Wolsey had seen in Parliament, even in its degradation under the Tudors, the memorial of an older freedom, and a centre of national resistance to the new despotism which Henry was establishing, should the nation ever rouse itself to resist. Never perhaps was English liberty in such deadly peril as when Wolsey resolved on the practical suppression of the two Houses. But the bolder genius of Cromwell set aside the traditions of the New Monarchy. His confidence in the power of the Crown revived the Parliament as an easy and manageable instrument of tyranny. The old forms of constitutional freedom were turned to the profit of the royal despotism, and a revolution which for the moment left England absolutely at Henry's feet was wrought out by a series of Parliamentary statutes. Throughout Henry's reign Cromwell's confidence was justified by the spirit of slavish submission which pervaded the Houses. But the effect of the religious change for which his measures made room began to be felt during the minority of Edward the Sixth; and the

debates and divisions on the religious reaction which Mary pressed on the Parliament were many and violent. A great step forward was marked by the effort of the Crown to neutralize by "management" an opposition which it could no longer overawe. The Parliaments were packed with nominees of the Crown. Twenty-two new boroughs were created under Edward, fourteen under Mary; some, indeed, places entitled to representation by their wealth and population, but the bulk of them small towns or hamlets which lay wholly at the disposal of the royal Council. Elizabeth adopted the system of her two predecessors, both in the creation of boroughs and the recommendation of candidates; but her keen political instinct soon perceived the uselessness of both expedients. She fell back as far as she could on Wolsey's policy of practical abolition, and summoned Parliaments at longer and longer intervals. By rigid economy, by a policy of balance and peace, she strove, and for a long time successfully strove, to avoid the necessity of assembling them at all. But Mary of Scotland and Philip of Spain proved friends to English liberty in its sorest need. The struggle with Catholicism forced Elizabeth to have more frequent recourse to her Parliament, and as she was driven to appeal for increasing supplies the tone of the Houses rose higher and higher. On the question of taxation or monopolies her fierce spirit was forced to give way to their demands. On the question of religion she refused all concession, and England was driven to await a change of system from her successor. But it is clear, from the earlier acts of his reign, that James was preparing for a struggle with the Houses rather than for a policy of concession. During the Queen's reign, the power of Parliament had sprung mainly from the continuance of the war, and from the necessity under which the Crown lay of appealing to it for supplies. It is fair to the war party in Elizabeth's Council to remember that they were fighting, not merely for Protestantism abroad, but for the constitutional liberty at home. When Essex overrode Burleigh's counsels of peace, the old minister pointed to the words of the Bible, "a blood-thirsty man shall not live out half his days." But Essex and his friends had nobler motives for their policy of war than a thirst for blood; as James had other motives for his policy of peace than a hatred of bloodshedding. The peace which he hastened to

conclude with Spain was necessary to establish the security of his throne by depriving the Catholics, who alone questioned his title, of foreign aid. With the same object of averting a Catholic rising, he relaxed the penal laws against Catholics, and released recusants from payment of fines. But however justifiable such steps might be, the sterner Protestants heard angrily of negotiations with Spain and with the Papacy which seemed to show a withdrawal from the struggle with Catholicism at home and abroad.

The Parliament of 1604 met in another mood from that of any Parliament which had met for a hundred years. Short as had been the time since his accession, the temper of the King had already disclosed itself; and men were dwelling ominously on the claims of absolutism in Church and State which were constantly on his lips. Above all, the hopes of religious concessions to which the Puritans had clung had been dashed to the ground in the Hampton Court Conference; and of the squires and merchants who thronged the benches at Westminster three-fourths were in sympathy Puritan. They listened with coldness and suspicion to the proposals of the King for the union of England and Scotland under the name of Great Britain. What the House was really set on was religious reform. The first step of the Commons was to name a committee to frame bills for the redress of the more crying ecclesiastical grievances; and the rejection of the measures they proposed was at once followed by an outspoken address to the King. The Parliament, it said, had come together in a spirit of peace: "Our desires were of peace only, and our device of unity." Their aim had been to put an end to the long-standing dissension among the ministers, and to preserve uniformity by the abandonment of "a few ceremonies of small importance," by the redress of some ecclesiastical abuses, and by the establishment of an efficient training for a preaching clergy. If they had waived their right to deal with these matters during the old age of Elizabeth, they asserted it now. "Let your Majesty be pleased to receive public information from your Commons in Parliament, as well of the abuses in the Church, as in the civil state and government." The claim of absolutism was met in words which sound like a prelude to the Petition of Right. "Your Majesty would be misinformed," said the

address, "if any man should deliver that the Kings of England have any absolute power in themselves either to alter religion, or to make any laws concerning the same, otherwise than as in temporal causes, by consent of Parliament." The address was met by a petulant scolding from James, and the Houses were adjourned. The support of the Crown emboldened the bishops to a fresh defiance of the Puritan pressure. The act of Elizabeth which sanctioned the Thirty-nine Articles compelled ministers to subscribe only to those which concerned the faith and the sacraments; but the Convocation of 1604 by its canons required subscription to the articles touching rites and ceremonies. The new Archbishop, Bancroft, added a requirement of rigid conformity with the rubrics on the part of all beneficed clergymen. In the following spring three hundred of the Puritan clergy were driven from their livings for a refusal to comply with these demands.

The breach with the Puritans was followed by a breach with the Catholics. The increase in their numbers since the remission of fines had spread a general panic; and Parliament had re-enacted the penal laws. A rumor of his own conversion so angered the King that these were now put in force with even more severity than of old. The despair of the Catholics gave fresh life to a conspiracy which had long been ripening. Hopeless of aid from abroad, or of success in an open rising at home, a small knot of desperate men, with Robert Catesby, who had taken part in the rising of Essex, at their head, resolved to destroy at a blow both King and Parliament. Barrels of powder were placed in a cellar beneath the Parliament House; and while waiting for the fifth of November, when the Parliament was summoned to meet, the plans of the little group widened into a formidable conspiracy. Catholics of greater fortune, such as Sir Everard Digby and Francis Tresham, were admitted to their confidence, and supplied money for the larger projects they designed. Arms were bought in Flanders, horses were held in readiness, a meeting of Catholic gentlemen was brought about under show of a hunting party to serve as the beginning of a rising. The destruction of the King was to be followed by the seizure of his children and an open revolt, in which aid might be called for from the Spaniards in Flanders. Wonderful as was the secrecy with which the plot was con-

cealed, the family affection of Tresham at the last moment gave a clue to it by a letter to Lord Monteagle, his relative, which warned him to absent himself from the Parliament on the fatal day; and further information brought about the discovery of the cellar and of Guido Fawkes, a soldier of fortune, who was charged with the custody of it. The hunting party broke up in despair, the conspirators were chased from county to county, and either killed or sent to the block, and Garnet, the Provincial of the English Jesuits, was brought to trial and executed. He had shrunk from all part in the plot, but its existence had been made known to him by another Jesuit, Greenway, and horror-stricken as he represented himself to have been he had kept the secret and left the Parliament to its doom.

Parliament was drawn closer to the King by deliverance from a common peril, and when the Houses met in 1606 the Commons were willing to vote a sum large enough to pay the debt left by Elizabeth after the war. But the prodigality of James was fast raising his peace expenditure to the level of the war expenditure of Elizabeth; and he was driven by the needs of his treasury, and the desire to free himself from Parliamentary control, to seek new sources of revenue. His first great innovation was the imposition of customs duties. It had long been declared illegal for the Crown to levy any duties ungranted by Parliament save those on wool, leather, and tin. A duty on imports indeed had been imposed in one or two instances by Mary, and this impost had been extended by Elizabeth to currants and wine; but these instances were too trivial and exceptional to break in upon the general usage. A more dangerous precedent lay in the duties which the great trading companies, such as those to the Levant and to the Indies, exacted from merchants, in exchange—as it was held—for the protection they afforded them in far-off seas. The Levant Company was now dissolved, and James seized on the duties it had levied as lapsing to the Crown. Parliament protested in vain. James cared quite as much to assert his absolute authority as to fill his treasury. A case therefore was brought before the Exchequer Chamber, and the judgment of the Court asserted the King's right to levy what customs duties he would at his pleasure. "All customs," said the Judges, "are the effects of foreign commerce, but all affairs of com-

merce and treaties with foreign nations belong to the King's absolute power. He therefore, who has power over the cause, has power over the effect." The importance of a decision which would go far to free the Crown from the necessity of resorting to Parliament was seen keenly enough by James. English commerce was growing fast, and English merchants were fighting their way to the Spice Islands, and establishing settlements in the dominions of the Mogul. The judgment gave James a revenue which was sure to grow rapidly, and the needs of his treasury forced him to action. After two years' hesitation a royal proclamation imposed a system of customs duties on many articles of export and import. But if the new impositions came in fast, the royal debt grew faster. Every year the expenditure of James reached a higher level, and necessity forced on the King a fresh assembling of Parliament. The "great contract" drawn up by Cecil, now Earl of Salisbury, proposed that James should wave certain oppressive feudal rights, such as those of wardship and marriage, and the right of purveyance, on condition that the Commons raised the royal revenue by a sum of two hundred thousand a year. The bargain failed however before the distrust of the Commons: and the King's demand for a grant to pay off the royal debt was met by a petition of grievances. They had jealously watched the new character given by James to royal proclamations, by which he created new offences, imposed new penalties, and called offenders before courts which had no legal jurisdiction over them. The province of the spiritual courts had been as busily enlarged. It was in vain that the judges, spurred no doubt by the old jealousy between civil and ecclesiastical lawyers, entertained appeals against the High Commission, and strove by a series of decisions to set bounds to its limitless claims of jurisdiction, or to restrict its powers of imprisonment to cases of schism and heresy. The judges were powerless against the Crown; and James was vehement in his support of courts which were closely bound up with his own prerogative. Were the treasury once full no means remained of redressing these evils. Nor were the Commons willing to pass over silently the illegalities of the past years. James forbade them to enter on the subject of the new duties, but their remonstrance was none the less vigorous. "Finding that your Majesty without advice or counsel of Parliament

hath lately in time of peace set both greater impositions and more in number than any of your noble ancestors did ever in time of war," they prayed "that all impositions set without the assent of Parliament may be quite abolished and taken away," and that "a law be made to declare that all impositions set upon your people, their goods or merchandise, save only by common consent in Parliament, are and shall be void." As to Church grievances their demands were in the same spirit. They prayed that the deposed ministers might be suffered to preach, and that the jurisdiction of the High Commission should be regulated by statute; in other words, that ecclesiastical like financial matters should be taken out of the sphere of the prerogative and be owned as lying henceforth within the cognizance of Parliament. Whatever concessions James might offer on other subjects, he would allow no interference with his ecclesiastical prerogative; the Parliament was dissolved, and three years passed before the financial straits of the Government forced James to face the two Houses again. But the spirit of resistance was now fairly roused. Never had an election stirred so much popular passion as that of 1614. In every case where rejection was possible, the court candidates were rejected. All the leading members of the popular party, or as we should now call it, the Opposition, were again returned. But three hundred of the members were wholly new men; and among these we note for the first time the names of two leaders in the later struggle with the Crown. Yorkshire returned Thomas Wentworth; St. Germans, John Eliot. Signs of an unprecedented excitement were seen in the vehement cheering and hissing which for the first time marked the proceedings of the Commons. But the policy of the Parliament was precisely the same as that of its predecessors. It refused to grant supplies till it had considered public grievances, and it fixed on the impositions and the abuses of the Church as the first to be redressed. Unluckily the inexperience of the bulk of the House of Commons led it into quarrelling on a point of privilege with the Lords; and the King, who had been frightened beyond his wont at the vehemence of their tone and language, seized on the quarrel as a pretext for their dissolution.

Four of the leading members in the dissolved Parliament were sent to the Tower; and the terror and resentment which

it had roused in the King's mind were seen in the obstinacy with which he long persisted in governing without any Parliament at all. For seven years he carried out with a blind recklessness his theory of an absolute rule, unfettered by any scruples as to the past, or any dread of the future. All the abuses which Parliament after Parliament had denounced were not only continued, but carried to a greater extent than before. The spiritual courts were encouraged in fresh encroachments. Though the Crown lawyers admitted the illegality of proclamations they were issued in greater numbers than ever. Impositions were strictly levied. But the treasury was still empty; and a fatal necessity at last drove James to a formal breach of law. He fell back on a resource which even Wolsey in the height of the Tudor power had been forced to abandon. But the letters from the Council demanding benevolences or gifts from the richer landowners remained generally unanswered. In the three years which followed the dissolution of 1614 the strenuous efforts of the sheriffs only raised sixty thousand pounds, a sum less than two-thirds of the value of a single subsidy; and although the remonstrances of the western counties were roughly silenced by the threats of the Council, two counties, those of Hereford and Stafford, sent not a penny to the last. In his distress for money James was driven to expedients which widened the breach between the gentry and the Crown. He had refused to part with the feudal rights which came down to him from the Middle Ages, such as his right to the wardship of young heirs and the marriage of heiresses, and these were steadily used as a means of extortion. He degraded the nobility by a shameless sale of peerages. Of the forty-five lay peers whom he added to the Upper House during his reign, many were created by sheer bargaining. A proclamation which forbade the increase of houses in London brought heavy fines into the treasury. By shifts such as these James put off from day to day the necessity for again encountering the one body which could permanently arrest his effort after despotic rule. But there still remained a body whose tradition was strong enough, not indeed to arrest, but to check it. The lawyers had been subservient beyond all other classes to the Crown. In the narrow pedantry with which they bent before isolated precedents, without realizing the conditions under which these precedents had been framed, and to which they

owed their very varying value, the judges had supported James in his claims. But beyond precedents even the judges refused to go. They had done their best, in a case that came before them, to restrict the jurisdiction of the ecclesiastical courts within legal and definite bounds: and when James asserted an inherent right in the King to be heard before judgment was delivered, whenever any case affecting the prerogative came before his courts, they timidly, but firmly, repudiated such a right as unknown to the law. James sent for them to the Royal closet, and rated them like schoolboys, till they fell on their knees, and, with a single exception, pledged themselves to obey his will. The Chief-Justice, Sir Edward Coke, a narrow-minded and bitter-tempered man, but of the highest eminence as a lawyer, and with a reverence for the law that overrode every other instinct, alone remained firm. When any case came before him, he answered, he would act as it became a judge to act. Coke was at once dismissed from the Council, and a provision which made the judicial office tenable at the King's pleasure, but which had long fallen into disuse, was revived to humble the common law in the person of its chief officer; on the continuance of his resistance he was deprived of his post of Chief-Justice. No act of James seems to have stirred a deeper resentment among Englishmen than this announcement of his will to tamper with the course of justice. It was an outrage on the growing sense of law, as the profusion and profligacy of the court were an outrage on the growing sense of morality. The treasury was drained to furnish masques and revels on a scale of unexampled splendor. Lands and jewels were lavished on young adventurers, whose fair faces caught the royal fancy. If the court of Elizabeth was as immoral as that of her successor, its immorality had been shrouded by a veil of grace and chivalry. But no veil hid the degrading grossness of the court of James. The King was held, though unjustly, to be a drunkard. Actors in a masque performed at court were seen rolling intoxicated at his feet. A scandalous trial showed great nobles and officers of state in league with cheats and astrologers and poisoners. James himself had not shrunk from meddling busily in the divorce of Lady Essex; and her subsequent bridal with one of his favorites was celebrated in his presence. Before scenes such as these, the half-idolatrous reverence with which the sovereign

had been regarded throughout the period of the Tudors died away into abhorrence and contempt. The players openly mocked at the King on the stage. Mrs. Hutchinson denounced the orgies of Whitehall in words as fiery as those with which Elijah denounced the sensuality of Jezebel. But the immorality of James's court was hardly more despicable than the folly of his government. In the silence of Parliament, the royal Council, composed as it was not merely of the ministers, but of the higher nobles and hereditary officers of state, had served even under a despot like Henry the Eighth as a check upon the arbitrary will of the sovereign. But after the death of Lord Burleigh's son, Robert Cecil, the minister whom Elizabeth had bequeathed to him, and whose services in procuring his accession were rewarded by the Earldom of Salisbury, all real control over affairs was withdrawn by James from the Council, and entrusted to worthless favorites whom the King chose to raise to honor. A Scotch page named Carr was created Viscount Rochester and Earl of Somerset, and married after her divorce to Lady Essex. Supreme in State affairs, domestic and foreign, he was at last hurled from favor and power on the charge of a horrible crime, the murder of Sir Thomas Overbury by poison, of which he and his Countess were convicted of being the instigators. Another favorite was already prepared to take his place. George Villiers, a handsome young adventurer, was raised rapidly through every rank of the peerage, made Marquis and Duke of Buckingham, and entrusted with the appointment to high offices of state. The payment of bribes to him, or marriage with his greedy relatives, became the one road to political preferment. Resistance to his will was inevitably followed by dismissal from office. Even the highest and most powerful of the nobles were made to tremble at the nod of this young upstart. "Never any man in any age, nor, I believe, in any country," says the astonished Clarendon, "rose in so short a time to so much greatness of honor, power, or fortune, upon no other advantage or recommendation than of the beauty or gracefulness of his person." Buckingham indeed had no inconsiderable abilities, but his self-confidence and recklessness were equal to his beauty; and the haughty young favorite on whose neck James loved to loll, and whose cheek he slobbered with kisses, was destined to drag down in his fatal career the throne of the Stuarts.

The new system was even more disastrous in its results abroad than at home. The withdrawal of power from the Council left James in effect his own chief minister, and master of the control of affairs as no English sovereign had been before him. At his accession he found the direction of foreign affairs in the hands of Salisbury, and so long as Salisbury lived the Elizabethan policy was in the main adhered to. Peace, indeed, was made with Spain; but a close alliance with the United Provinces, and a more guarded alliance with France, held the ambition of Spain in check almost as effectually as war. When danger grew threatening in Germany from the Catholic zeal of the House of Austria, the marriage of the King's daughter, Elizabeth, with the heir of the Elector-Palatine promised English support to its Protestant powers. But the death of Salisbury, and the dissolution of the Parliament of 1614, were quickly followed by a disastrous change. James at once proceeded to undo all that the struggle of Elizabeth and the triumph of the Armada had done. His quick, shallow intelligence held that in a joint action with Spain it had found a way by which the Crown might at once exert weight abroad, and be rendered independent of the nation at home. A series of negotiations was begun for the marriage of his son with a Princess of Spain. Each of his successive favorites supported the Spanish alliance; and after years of secret intrigue the King's intentions were proclaimed to the world, at the moment when the policy of the House of Austria threatened the Protestants of Southern Germany with utter ruin or civil war. From whatever quarter the first aggression should come, it was plain that a second great struggle in arms between Protestantism and Catholicism was to be fought out on German soil. It was their prescience of the coming conflict which, on the very eve of the crisis, spurred a party among his ministers who still clung to the traditions of Salisbury to support an enterprise which promised to detach the King from his new policy by entangling him in a war with Spain. Sir Walter Raleigh, the one great warrior of the Elizabethan time who still lingered on, had been imprisoned ever since the beginning of the new reign in the Tower on a charge of treason. He now disclosed to James his knowledge of a gold-mine on the Orinoco, and prayed that he might sail thither and work its treasures for the King. The King was tempted by the bait of gold; but he

forbade any attack on Spanish territory, or the shedding of Spanish blood. Raleigh however had risked his head again and again, he believed in the tale he told, and he knew that if war could be brought about between England and Spain a new career was open to him. He found the coast occupied by Spanish troops; evading direct orders to attack he sent his men up the country, where they plundered a Spanish town, found no gold-mine, and came broken and defeated back. The daring of the man saw a fresh resource; he proposed to seize the Spanish treasure ships as he returned, and, like Drake, to turn the heads of nation and King by the immense spoil. But his men would not follow him, and he was brought home to face his doom. James at once put his old sentence in force; and the death of the broken-hearted adventurer on the scaffold atoned for the affront to Spain. The failure of Raleigh came at a critical moment in German history. The religious truce which had so long preserved the peace of Germany was broken in 1618 by the revolt of Bohemia against the rule of the Catholic House of Austria; and when the death of the Emperor Matthias raised his cousin Ferdinand in 1619 to the Empire and to the throne of Bohemia, its nobles declared the realm vacant and chose Frederick, the young Elector Palatine, as their King. The German Protestants were divided by the fatal jealousy between their Lutheran and Calvinist princes; but it was believed that Frederick's election could unite them, and the Bohemians counted on England's support when they chose James's son-in-law for their king. A firm policy would at any rate have held Spain inactive, and limited the contest to Germany itself. But the "statecraft" on which James prided himself led him to count, not on Spanish fear, but on Spanish friendship. He refused aid to the Protestant Union of the German Princes when they espoused the cause of Bohemia, and threatened war against Holland, the one power which was earnest in the Palatine's cause. It was in vain that both court and people were unanimous in their cry for war. James still pressed his son-in-law to withdraw from Bohemia, and relied in such a case on the joint efforts of England and Spain to restore peace. But Frederick refused consent, and Spain quickly threw aside the mask. Her famous battalions were soon moving up the Rhine to the aid of the Emperor; and their march turned the local struggle in Bohemia into a European

war. While the Spaniards occupied the Palatinate, the army of the Catholic League under Maximilian of Bavaria marched down the Danube, reduced Austria to submission, and forced Frederick to battle before the walls of Prague. Before the day was over he was galloping off, a fugitive, to North Germany, to find the Spaniards encamped as its masters in the heart of the Palatinate.

James had been duped, and for the moment he bent before the burst of popular fury which the danger to German Protestantism called up. He had already been brought to suffer Sir Horace Vere to take some English volunteers to the Palatinate. But the succor had come too late. The cry for a Parliament, the necessary prelude to a war, overpowered the King's secret resistance; and the Houses were again called together. But the Commons were bitterly chagrined as they found only demands for supplies, and a persistence in the old efforts to patch up a peace. James even sought the good will of the Spaniards by granting license for the export of arms to Spain. The resentment of the Commons found expression in their dealings with home affairs. The most crying constitutional grievance arose from the revival of monopolies, in spite of the pledge of Elizabeth to suppress them. A parliamentary right which had slept ever since the reign of Henry VI., the right of the Lower House to impeach great offenders at the bar of the Lords, was revived against the monopolists; and James was driven by the general indignation to leave them to their fate. But the practice of monopolies was only one sign of the corruption of the court. Sales of peerages and offices of state had raised a general disgust; and this disgust showed itself in the impeachment of the highest among the officers of State, the Chancellor, Francis Bacon, the most distinguished man of his time for learning and ability. At the accession of James the rays of royal favor had broken slowly upon Bacon. He became successively Solicitor and Attorney-General; the year of Shakspere's death saw him called to the Privy Council; he verified Elizabeth's prediction by becoming Lord Keeper. At last the goal of his ambition was reached. He had attached himself to the rising fortunes of Buckingham, and the favor of Buckingham made him Lord Chancellor. He was raised to the peerage as Baron Verulam, and created, at a later time, Viscount St. Albans. But the nobler dreams for which these

meaner honors had been sought escaped his grasp. His projects still remained projects, while to retain his hold on office he was stooping to a miserable compliance with the worst excesses of Buckingham and his royal master. The years during which he held the Chancellorship were the most disgraceful years of a disgraceful reign. They saw the execution of Raleigh, the sacrifice of the Palatinate, the exaction of benevolences, the multiplication of monopolies, the supremacy of Buckingham. Against none of the acts of folly and wickedness which distinguished James's government did Bacon do more than protest; in some of the worst, and above all in the attempt to coerce the judges into prostrating law at the King's feet, he took a personal part. But even his remonstrances were too much for the young favorite, who regarded him as the mere creature of his will. It was in vain that Bacon flung himself on the Duke's mercy, and begged him to pardon a single instance of opposition to his caprice. A Parliament was impending, and Buckingham resolved to avert from himself the storm which was gathering by sacrificing to it his meaner dependants. To ordinary eyes the Chancellor was at the summit of human success. Jonson had just sung of him as one "whose even thread the Fates spin around and full out of their choicest and their whitest wool," when the storm burst. The Commons charged Bacon with corruption in the exercise of his office. It had been customary among Chancellors to receive gifts from successful suitors after their suit was ended. Bacon, it is certain, had taken such gifts from men whose suits were still unsettled; and though his judgment may have been unaffected by them, the fact of their reception left him with no valid defence. He at once pleaded guilty to the charge. "I do plainly and ingenuously confess that I am guilty of corruption, and do renounce all defence." "I beseech your Lordships," he added, "to be merciful to a broken reed." The heavy fine imposed on him was remitted by the Crown; but the Great Seal was taken from him, and he was declared incapable of holding office in the State or of sitting in Parliament. Bacon's fall restored him to that position of real greatness from which his ambition had so long torn him away. "My conceit of his person," said Ben Jonson, "was never increased towards him by his place or honors. But I have and do reverence him for his greatness that was only proper to him-

self, in that he seemed to me ever by his work one of the greatest men, and most worthy of admiration, that had been in many ages. In his adversity I ever prayed that God would give him strength: for greatness he could not want." His intellectual activity was never more conspicuous than in the last four years of his life. He had presented "Novum Organum" to James in the year before his fall; in the year after it he produced his "Natural and Experimental History." He began a digest of the laws, and a "History of England under the Tudors," revised and expanded his "Essays," dictated a jest book, and busied himself with experiments in physics. It was while studying the effect of cold in preventing animal putrefaction that he stopped his coach to stuff a fowl with snow and caught the fever which ended in his death.

James was too shrewd to mistake the importance of Bacon's impeachment; but the hostility of Buckingham to the Chancellor, and Bacon's own confession of his guilt, made it difficult to resist his condemnation. Energetic too as its measures were against corruption and monopolists, the Parliament respected scrupulously the King's prejudices in other matters; and even when checked by an adjournment, resolved unanimously to support him in any earnest effort for the Protestant cause. A warlike speech from a member before the adjournment roused an enthusiasm which recalled the days of Elizabeth. The Commons answered the appeal by a unanimous vote, "lifting their hats as high as they could hold them," that for the recovery of the Palatinate they would adventure their fortunes, their estates, and their lives. "Rather this declaration," cried a leader of the country party when it was read by the Speaker, "than ten thousand men already on the march." For the moment the resolve seemed to give vigor to the royal policy. James had aimed throughout at the restitution of Bohemia to Ferdinand, and at inducing the Emperor, through the mediation of Spain, to abstain from any retaliation on the Palatinate. He now freed himself for a moment from the trammels of diplomacy, and enforced a cessation of the attack on his son-in-law's dominions by a threat of war. The suspension of arms lasted through the summer; but mere threats could do no more, and on the conquest of the Upper Palatinate by the forces of the Catholic League, James fell back on his old policy of mediation through the aid of Spain. The ne-

gotiations for the marriage with the Infanta were pressed more busily. Gondomar, the Spanish Ambassador, who had become all-powerful at the English court, was assured that no effectual aid should be sent to the Palatinate. The English fleet, which was cruising by way of menace off the Spanish coast, was called home. The King dismissed those of his ministers who still opposed a Spanish policy; and threatened on trivial pretexts a war with the Dutch, the one great Protestant power that remained in alliance with England, and was ready to back the Elector. But he had still to reckon with his Parliament; and the first act of the Parliament on its re-assembling was to demand a declaration of war with Spain. The instinct of the nation was wiser than the statecraft of the King. Ruined and enfeebled as she really was, Spain to the world at large still seemed the champion of Catholicism. It was the entry of her troops into the Palatinate which had first widened the local war in Bohemia into a great struggle for the suppression of Protestantism along the Rhine; above all it was Spanish influence, and the hopes held out of a marriage of his son with a Spanish Infanta, which were luring the King into his fatal dependence on the great enemy of the Protestant cause. In their petition the Houses coupled with their demands for war the demand of a Protestant marriage for their future King. Experience proved in later years how perilous it was for English freedom that the heir to the Crown should be brought up under a Catholic mother; but James was beside himself at their presumption in dealing with mysteries of state. "Bring stools for the Ambassadors," he cried in bitter irony as their committee appeared before him. He refused the petition, forbade any further discussion of state policy, and threatened the speakers with the Tower. "Let us resort to our prayers," a member said calmly as the King's letter was read, "and then consider of this great business." The temper of the House was seen in the Protestation which met the royal command to abstain from discussion. It resolved "That the liberties, franchises, privileges, and jurisdictions of Parliament are the ancient and undoubted birthright and inheritance of the subjects of England; and that the arduous and urgent affairs concerning the King, state, and defence of the realm, and of the Church of England, and the making and maintenance of laws, and redress of grievances, which daily happen within this

realm, are proper subjects and matter of council and debate in Parliament. And that in the handling and proceeding of those businesses every member of the House hath, and of right ought to have, freedom of speech to propound, treat, reason, and bring to conclusion the same."

The King answered the Protestation by a characteristic outrage. He sent for the Journals of the House, and with his own hand tore out the pages which contained it. "I will govern," he said, "according to the common weal, but not according to the common will." A few days after he dissolved the Parliament. "It is the best thing that has happened in the interests of Spain and of the Catholic religion since Luther began preaching," wrote the Count of Gondomar to his master, in his joy that all danger of war had passed away. "I am ready to depart," Sir Henry Savile, on the other hand, murmured on his death-bed, "the rather that having lived in good times I foresee worse." Abroad indeed all was lost; and Germany plunged wildly and blindly forward into the chaos of the Thirty Years' War. But for England the victory of freedom was practically won. James had himself ruined the main bulwarks of the monarchy. In his desire for personal government he had destroyed the authority of the Council. He had accustomed men to think lightly of the ministers of the Crown, to see them browbeaten by favorites, and driven from office for corruption. He had disenchanted his people of their blind faith in the monarchy by a policy at home and abroad which ran counter to every national instinct. He had quarrelled with, and insulted the Houses, as no English sovereign had ever done before; and all the while the authority he boasted of was passing, without his being able to hinder it, to the Parliament which he outraged. There was shrewdness as well as anger in his taunt at its "ambassadors." A power had at last risen up in the Commons with which the Monarchy was henceforth to reckon. In spite of the King's petulant outbreaks, Parliament had asserted its exclusive right to the control of taxation. It had attacked monopolies. It had reformed abuses in the courts of law. It had revived the right of impeaching and removing from office the highest ministers of the Crown. It had asserted its privilege of free discussion on all questions connected with the welfare of the realm. It had claimed to deal with the question of religion. It had even declared its

will on the sacred " mystery " of foreign policy. James might tear the Protestation from its Journals, but there were pages in the record of the Parliament of 1621 which he never could tear out.

Section III.—The King and the Parliament, 1623—1629.*

In the obstinacy with which he clung to his Spanish policy James stood absolutely alone; for not only the old nobility and the statesmen who preserved the tradition of the age of Elizabeth, but even his own ministers, with the exception of Buckingham and the Treasurer, Cranfield, were at one with the Commons. The King's aim, as we have said, was to enforce peace on the combatants, and to bring about the restitution of the Palatinate to the Elector, through the influence of Spain. It was to secure this influence that he pressed for a closer union with the great Catholic power; and of this union, and the success of the policy which it embodied, the marriage of his son Charles with the Infanta, which had been held out as a lure to his vanity, was to be the sign. But the more James pressed for this consummation of his projects, the more Spain held back. At last Buckingham proposed to force the Spaniard's hand by the arrival of Charles himself at the Spanish Court. The Prince quitted England in disguise, and appeared with Buckingham at Madrid to claim his bride. It was in vain that Spain rose in its demands; for every new demand was met by fresh concessions on the part of England. The abrogation of the penal laws against the Catholics, a Catholic education for the Prince's children, a Catholic household for the Infanta, all were no sooner asked than they were granted. But the

* *Authorities.*—For the first part of this period we have still Mr. Gardiner's " History of England from the Accession of James I.," which throws a full and fresh light on one of the most obscure times in our history. His work is as valuable for the early reign of Charles, a period well illustrated by Mr. Forster's " Life of Sir John Eliot." Among the general accounts of the reign of Charles, Mr. Disraeli's " Commentaries on the Reign of Charles I." is the most prominent on the one side; Brodie's " History of the British Empire," and Godwin's " History of the Commonwealth," on the other. M. Guizot's work is accurate and impartial, and Lingard's of especial value for the history of the English Catholics, and for his detail of foreign affairs. For the ecclesiastical side see Laud's " Diary." The Commons' Journal gives the proceedings of the Parliaments. Throughout this period the Calendars of State Papers, now issuing under the direction of the Master of the Rolls, are of the greatest historic value. Ranke's " History of England in the Seventeenth Century " is important for the whole Stuart period.

marriage was still delayed, while the influence of the new policy on the war in Germany was hard to see. The Catholic League and its army, under the command of Count Tilly, won triumph after triumph over their divided foes. The reduction of Heidelberg and Mannheim completed the conquest of the Palatinate, whose Elector fled helplessly to Holland, while his Electoral dignity was transferred by the Emperor to the Duke of Bavaria. But there was still no sign of the hoped-for intervention on the part of Spain. At last the pressure of Charles himself brought about the disclosure of the secret of its policy. "It is a maxim of state with us," Olivares confessed, as the Prince demanded an energetic interference in Germany, "that the King of Spain must never fight against the Emperor. We cannot employ our forces against the Emperor." "If you hold to that," replied the Prince, "there is an end of all."

His return was the signal for a burst of national joy. All London was alight with bonfires, in her joy at the failure of the Spanish match, and of the collapse, humiliating as it was, of the policy which had so long trailed English honor at the chariot-wheels of Spain. Charles returned to take along with Buckingham the direction of affairs out of his father's hands. The journey to Madrid had revealed to those around him the strange mixture of obstinacy and weakness in the Prince's character, the duplicity which lavished promises because it never purposed to be bound by any, the petty pride that subordinated every political consideration to personal vanity or personal pique. He had granted demand after demand, till the very Spaniards lost faith in his concessions. With rage in his heart at the failure of his efforts, he had renewed his betrothal on the very eve of his departure, only that he might insult the Infanta by its withdrawal when he was safe at home. But to England at large the baser features of his character were still unknown. The stately reserve, the personal dignity and decency of manners which distinguished the Prince, contrasted favorably with the gabble and indecorum of his father. The courtiers indeed who saw him in his youth, would often pray God that "he might be in the right way when he was set; for if he was in the wrong he would prove the most wilful of any king that ever reigned." But the nation was willing to take his obstinacy for firmness; as it took the pique which inspired

CHARLES I AND VAN DYCK.

(At Hampton Court.)

Photogravure from a painting by Robert A. Muller.

his course on his return for patriotism and for the promise of a nobler rule. Under the pressure of Charles and Buckingham the King was forced to call a Parliament, and to concede the point on which he had broken with the last, by laying before it the whole question of the Spanish negotiations. Buckingham and the Prince gave their personal support to Parliament in its demand for a rupture of the treaties with Spain and a declaration of war. A subsidy was eagerly voted; the persecution of the Catholics, which had long been suspended out of deference to Spanish intervention, began with new vigor. The head of the Spanish party, Cranfield, Earl of Middlesex, the Lord Treasurer, was impeached on a charge of corruption, and dismissed from office. James was swept along helplessly by the tide; but his shrewdness saw clearly the turn that affairs were taking; and it was only by hard pressure that the favorite succeeded in wresting his consent to the disgrace of Middlesex. "You are making a rod for your own back," said the King. But Buckingham and Charles persisted in their plans of war. A treaty of alliance was concluded with Holland; negotiations were begun with the Lutheran Princes of North Germany, who had looked coolly on at the ruin of the Elector Palatine; an alliance with France was proposed, and the marriage of Charles with Henrietta, a daughter of Henry the Fourth of France, and sister of its King. To restore the triple league was to restore the system of Elizabeth; but the first whispers of a Catholic Queen woke opposition in the Commons. At this juncture the death of the King placed Charles upon the throne; and his first Parliament met in May, 1625. "We can hope everything from the King who now governs us," cried Sir Benjamin Rudyerd in the Commons. But there were cooler heads in the Commons than Sir Benjamin Rudyerd's; and enough had taken place in the few months since its last session to temper its loyalty with caution.

The war with Spain, it must be remembered, meant to the mass of Englishmen a war with Catholicism; and the fervor against Catholicism without roused a corresponding fervor against Catholicism within the realm. Every English Catholic seemed to Protestant eyes an enemy at home. A Protestant who leant towards Catholic usage or dogma was a secret traitor in the ranks. But it was suspected, and suspicion was soon to be changed into certainty, that in spite of his pledge

to make no religious concessions to France, Charles had on his marriage promised to relax the penal laws against Catholics, and that a foreign power had again been given the right of intermeddling in the civil affairs of the realm. And it was to men with Catholic leanings that Charles seemed disposed to show favor. Bishop Laud was recognized as the centre of that varied opposition to Puritanism, whose members were loosely grouped under the name of Arminians; and Laud now became the King's adviser in ecclesiastical matters. With Laud at its head the new party grew in boldness as well as numbers. It naturally sought for shelter for its religious opinions by exalting the power of the Crown. A court favorite, Montague, ventured to slight the Reformed Churches of the Continent in favor of the Church of Rome, and to advocate as the faith of the Church the very doctrines rejected by the Calvinists. The temper of the Commons on religious matters was clear to every observer. "Whatever mention does break forth of the fears or dangers in religion, and the increase of Popery," wrote a member who was noting the proceedings of the House, "their affections are much stirred." Their first act was to summon Montague to the bar and to commit him to prison. But there were other grounds for their distrust besides the King's ecclesiastical tendency. The conditions on which the last subsidy had been granted for war with Spain had been contemptuously set aside; in his request for a fresh grant Charles neither named a sum nor gave any indication of what war it was to support. His reserve was met by a corresponding caution. While voting a small and inadequate subsidy, the Commons restricted their grant of certain customs duties called tonnage and poundage, which had commonly been granted to the new sovereign for life, to a single year, so as to give time for consideration of the additional impositions laid by James on these duties. The restriction was taken as an insult; Charles refused to accept the grant on such a condition, and adjourned the Houses. When they met again at Oxford it was in a sterner temper, for Charles had shown his defiance of Parliament by drawing Montague from prison, by promoting him to a royal chaplaincy, and by levying the disputed customs without authority of law. "England," cried Sir Robert Phelips, "is the last monarchy that yet retains her liberties. Let them not perish now!" But the Commons had no sooner announced their

resolve to consider public grievances before entering on other business than they were met by a dissolution. Buckingham, to whom the firmness of the Commons seemed simply the natural discontent which follows on ill success, resolved to lure them from their constitutional struggle by a great military triumph. His hands were no sooner free than he sailed for the Hague to conclude a general alliance against the House of Austria, while a fleet of ninety vessels and ten thousand soldiers left Plymouth in October for the coast of Spain. But these vast projects broke down before Buckingham's administrative incapacity. The plan of alliance proved fruitless. After an idle descent on Cadiz the Spanish expedition returned broken with mutiny and disease; and the enormous debt which had been incurred in its equipment forced the favorite to advise a new summons of the Houses. But he was keenly alive to the peril in which his failure had plunged him, and to a coalition which had been formed between his rivals at Court and the leaders of the last Parliament. His reckless daring led him to anticipate the danger, and by a series of blows to strike terror into his opponents. The Councillors were humbled by the committal of Lord Arundel to the Tower. Sir Robert Phelips, Coke, and four other leading patriots were made sheriffs of their counties, and thus prevented from sitting in the coming Parliament. But their exclusion only left the field free for a more terrible foe.

If Hampden and Pym are the great figures which embody the later national resistance, the earlier struggle for Parliamentary liberty centres in the figure of Sir John Eliot. Of an old family which had settled under Elizabeth near the fishing hamlet of St. Germans, and raised their stately mansion of Port Eliot, he had risen to the post of Vice-Admiral of Devonshire under the patronage of Buckingham, and had seen his activity in the suppression of piracy in the Channel rewarded by an unjust imprisonment. He was now in the first vigor of manhood, with a mind exquisitely cultivated and familiar with the poetry and learning of his day, a nature singularly lofty and devout, a fearless and vehement temper. There was a hot impulsive element in his nature which showed itself in youth in his drawing sword on a neighbor who denounced him to his father, and which in later years gave its characteristic fire to his eloquence. But his intellect was as clear and cool as his

temper was ardent. In the general enthusiasm which followed on the failure of the Spanish marriage, he had stood almost alone in pressing for a recognition of the rights of Parliament, as a preliminary to any real reconciliation with the Crown. He fixed, from the very outset of his career, on the responsibility of the royal ministers to Parliament, as the one critical point for English liberty. It was to enforce the demand of this that he availed himself of Buckingham's sacrifice of the Treasurer, Middlesex, to the resentment of the Commons. "The greater the delinquent," he urged, "the greater the delict. They are a happy thing, great men and officers, if they be good, and one of the greatest blessings of the land: but power converted into evil is the greatest curse that can befall it." But the new Parliament had hardly met, when he came to the front to threaten a greater criminal than Middlesex. So menacing were his words, as he called for an inquiry into the failure before Cadiz, that Charles himself stooped to answer threat with threat. "I see," he wrote to the House, "you especially aim at the Duke of Buckingham. I must let you know that I will not allow any of my servants to be questioned among you, much less such as are of eminent place and near to me." A more direct attack on a right already acknowledged in the impeachment of Bacon and Middlesex could hardly be imagined, but Eliot refused to move from his constitutional ground. The King was by law irresponsible, he "could do no wrong." If the country therefore was to be saved from a pure despotism, it must be by enforcing the responsibility of the ministers who counselled and executed his acts. Eliot persisted in denouncing Buckingham's incompetence and corruption, and the Commons ordered the subsidy which the Crown had demanded to be brought in "when we shall have presented our grievances, and received his Majesty's answer thereto." Charles summoned them to Whitehall, and commanded them to cancel the condition. He would grant them "liberty of counsel, but not of control;" and he closed the interview with a significant threat. "Remember," he said, "that Parliaments are altogether in my power for their calling, sitting, and dissolution: and, therefore, as I find the fruits of them to be good or evil, they are to continue or not to be." But the will of the Commons was as resolute as the will of the King. Buckingham's impeachment was voted and carried to the

Lords. The favorite took his seat as a peer to listen to the charge with so insolent an air of contempt that one of the managers appointed by the Commons to conduct it turned sharply on him. "Do you jeer, my Lord!" said Sir Dudley Digges. "I can show you when a greater man than your Lordship—as high as you in place and power, and as deep in the King's favor—has been hanged for as small a crime as these articles contain." The "proud carriage" of the Duke provoked an invective from Eliot which marks a new era in Parliamentary speech. From the first the vehemence and passion of his words had contrasted with the grave, colorless reasoning of older speakers. His opponents complained that Eliot aimed to "stir up affections." The quick emphatic sentences he substituted for the cumbrous periods of the day, his rapid argument, his vivacious and caustic allusions, his passionate appeals, his fearless invective, struck a new note in English eloquence. The frivolous ostentation of Buckingham, his very figure blazing with jewels and gold, gave point to the fierce attack. "He has broken those nerves and sinews of our land, the stores and treasures of the King. There needs no search for it. It is too visible. His profuse expenses, his superfluous feasts, his magnificent buildings, his riots, his excesses, what are they but the visible evidences of an express exhausting of the State, a chronicle of the immensity of his waste of the revenues of the Crown?" With the same terrible directness Eliot reviewed the Duke's greed and corruption, his insatiate ambition, his seizure of all public authority, his neglect of every public duty, his abuse for selfish ends of the powers he had accumulated. "The pleasure of his Majesty, his known directions, his public acts, his acts of council, the decrees of courts—all must be made inferior to this man's will. No right, no interest may withstand him. Through the power of state and justice he has dared ever to strike at his own ends." "My Lords," he ended, after a vivid parallel between Buckingham and Sejanus, "you see the man! What have been his actions, what he is like, you know! I leave him to your judgment. This only is conceived by us, the knights, citizens, and burgesses of the Commons House of Parliament, that by him came all our evils, in him we find the causes, and on him must be the remedies! Pereat qui perdere cuncta festinat. Opprimatur ne omnes opprimat!"

The reply of Charles was as fierce and sudden as the attack of Eliot. He hurried to the House of Peers to avow as his own the deeds with which Buckingham was charged. Eliot and Digges were called from their seats, and committed prisoners to the Tower. The Commons, however, refused to proceed with public business till their members were restored; and after a ten-days' struggle Eliot was released. But his release was only a prelude to the close of the Parliament. "Not one moment," the King replied to the prayer of his Council for delay; and a final remonstrance in which the Commons begged him to dismiss Buckingham from his service forever was met by their instant dissolution. The remonstrance was burnt by royal order; Eliot was deprived of his Vice-Admiralty; and an appeal was made to the nation to pay as a free gift the subsidies which the Parliament had refused to grant till their grievances were redressed. But the tide of public resistance was slowly rising. Refusals to give anything, "save by way of Parliament," came in from county after county. When the subsidymen of Middlesex and Westminster were urged to comply, they answered with a tumultuous shout of "a Parliament! a Parliament! else no subsidies!" Kent stood out to a man. In Bucks the very justices neglected to ask for the "free gift." The freeholders of Cornwall only answered that, "if they had but two kine, they would sell one of them for supply to his Majesty—in a Parliamentary way." The failure of the voluntary gift forced Charles to an open defiance of the law. He met it by the levy of a forced loan. Commissioners were named to assess the amount which every landowner was bound to lend, and to examine on oath all who refused. Every means of persuasion, as of force, was resorted to. The pulpits of the Laudian clergy resounded with the cry of "passive obedience." Dr. Mainwaring preached before Charles himself, that the King needed no Parliamentary warrant for taxation, and that to resist his will was to incur eternal damnation. Poor men who refused to lend were pressed into the army or navy. Stubborn tradesmen were flung into prison. Buckingham himself undertook the task of overawing the nobles and the gentry. Charles met the opposition of the judges by instantly dismissing from his office the Chief Justice, Crew. But in the country at large resistance was universal. The northern counties in a mass set the Crown at defiance. The Lincolnshire farm-

ers drove the Commissioners from the town. Shropshire, Devon, and Warwickshire "refused utterly." Eight peers, with Lord Essex and Lord Warwick at their head, declined to comply with the exaction as illegal. Two hundred country gentlemen, whose obstinacy had not been subdued by their transfer from prison to prison, were summoned before the Council; and John Hampden, as yet only a young Buckinghamshire squire, appeared at the board to begin that career of patriotism which has made his name dear to Englishmen. "I could be content to lend," he said, "but fear to draw on myself that curse in Magna Charta, which should be read twice a year against those who infringe it." So close an imprisonment in the Gate House rewarded his protest, "that he never afterwards did look like the same man he was before." With gathering discontent as well as bankruptcy before him, nothing could save the Duke but a great military success; and he equipped a force of six thousand men for the maddest and most profligate of all his enterprises. In the great struggle with Catholicism the hopes of every Protestant rested on the union of England with France against the House of Austria. But the blustering and blundering of the favorite had at last succeeded in plunging him into strife with his own allies, and England now suddenly found herself at war with France and Spain together. The French minister, Cardinal Richelieu, anxious as he was to maintain the English alliance, was convinced that the first step to any effective interference of France in a European war must be the restoration of order at home by the complete reduction of the Protestant town of Rochelle which had risen in revolt. In 1625 English aid had been given to the French forces, however reluctantly. But now Buckingham saw his way to win an easy popularity at home by supporting the Huguenots in their resistance. The enthusiasm for their cause was intense; and he resolved to take advantage of this enthusiasm to secure such a triumph for the royal arms as should silence all opposition at home. A fleet of a hundred vessels sailed under his command for the relief of Rochelle. But imposing as was his force, the expedition was as disastrous as it was impolitic. After an unsuccessful siege of the castle of St. Martin, the English troops were forced to fall back along a narrow causeway to their ships; and in the retreat two thousand fell, without the loss of a single man to their enemies.

The first result of Buckingham's folly was to force on Charles, overwhelmed as he was with debt and shame, the summoning of a new Parliament; a Parliament which met in a mood even more resolute than the last. The Court candidates were everywhere rejected. The patriot leaders were triumphantly returned. To have suffered in the recent resistance to arbitrary taxation was the sure road to a seat. In spite of Eliot's counsel, even the question of Buckingham's removal gave place to the craving for redress of wrongs done to personal liberty. "We must vindicate our ancient liberties," said Sir Thomas Wentworth, in words soon to be remembered against himself: "we must reinforce the laws made by our ancestors. We must set such a stamp upon them, as no licentious spirit shall dare hereafter to invade them." Heedless of sharp and menacing messages from the King, of demands that they should take his "royal word" for their liberties, the House bent itself to one great work, the drawing up a Petition of Right. The statutes that protected the subject against arbitrary taxation, against loans and benevolences, against punishment, outlawry, or deprivation of goods, otherwise than by lawful judgment of his peers, against arbitrary imprisonment without stated charge, against billeting of soldiery on the people or enactment of martial law in time of peace, were formally recited. The breaches of them under the last two sovereigns, and above all since the dissolution of the last Parliament, were recited as formally. At the close of this significant list, the Commons prayed "that no man hereafter be compelled to make or yield any gift, loan, benevolence, tax, or such like charge, without common consent by Act of Parliament. And that none be called to make answer, or to take such oaths, or to be confined or otherwise molested or disputed concerning the same, or for refusal thereof. And that no freeman may in such manner as is before mentioned be imprisoned or detained. And that your Majesty would be pleased to remove the said soldiers and mariners, and that your people may not be so burthened in time to come. And that the commissions for proceeding by martial law may be revoked and annulled, and that hereafter no commissions of like nature may issue forth to any person or persons whatsoever to be executed as aforesaid, lest by color of them any of your Majesty's subjects be destroyed and put to death, contrary to the

laws and franchises of the land. All which they humbly pray of your most excellent Majesty, as their rights and liberties, according to the laws and statutes of the realm. And that your Majesty would also vouchsafe to declare that the awards, doings, and proceedings to the prejudice of your people in any of the premises shall not be drawn hereafter into consequence or example. And that your Majesty would be pleased graciously for the further comfort and safety of your people to declare your royal will and pleasure, that in the things aforesaid all your officers and ministers shall serve you according to the laws and statutes of this realm, as they tender the honor of your Majesty and the prosperity of the kingdom." It was in vain that the Lords desired to conciliate Charles by a reservation of his "sovereign power." "Our petition," Pym quietly replied, "is for the laws of England, and this power seems to be another power distinct from the power of the law." The Lords yielded, but Charles gave an evasive reply; and the failure of the more moderate counsels for which his own had been set aside, called Eliot again to the front. In a speech of unprecedented boldness he moved the presentation to the King of a Remonstrance on the state of the realm. But at the moment when he again touched on Buckingham's removal as the preliminary of any real improvement the Speaker of the House interposed. "There was a command laid on him," he said, "to interrupt any that should go about to lay an aspersion on the King's ministers." The breach of their privilege of free speech produced a scene in the Commons such as St. Stephen's had never witnessed before. Eliot sat abruptly down amidst the solemn silence of the House. "Then appeared such a spectacle of passions," says a letter of the time, "as the like had seldom been seen in such an assembly; some weeping, some expostulating, some prophesying of the fatal ruin of our kingdom, some playing the divines in confessing their sins and country's sins which drew these judgments upon us, some finding, as it were, fault with those that wept. There were above an hundred weeping eyes, many who offered to speak being interrupted and silenced by their own passions." Pym himself rose only to sit down choked with tears. At last Sir Edward Coke found words to blame himself for the timid counsels which had checked Eliot at the beginning of the Session, and to protest "that the author

and source of all those miseries was the Duke of Buckingham."

Shouts of assent greeted the resolution to insert the Duke's name in their Remonstrance. But at this moment Charles gave way. To win supplies for a new expedition to Rochelle, Buckingham bent the King to consent to the Petition of Right. As Charles understood it, indeed, the consent meant little. The point for which he really cared was the power of keeping men in prison without bringing them to trial or assigning causes for their imprisonment. On this he had consulted his judges; and they had answered that his consent to the Petition left his rights untouched; like other laws, they said, the Petition would have to be interpreted when it came before them, and the prerogative remained unaffected. As to the rest, while waiving all claim to levy taxes not granted by Parliament, Charles still reserved his right to levy impositions paid customarily to the Crown, and amongst these he counted tonnage and poundage. Of these reserves however the Commons knew nothing. The King's consent won a grant of subsidy from the Parliament, and such a ringing of bells and lighting of bonfires from the people "as were never seen but upon his majesty's return from Spain." But, like all Charles's concessions, it came too late to effect the end at which he aimed. The Commons persisted in presenting their Remonstrance. Charles received it coldly and ungraciously; while Buckingham, who had stood defiantly at his master's side as he was denounced, fell on his knees to speak. "No, George!" said the King as he raised him; and his demeanor gave emphatic proof that the Duke's favor remained undiminished. "We will perish together, George," he added at a later time, "if thou dost." No shadow of his doom, in fact, had fallen over the brilliant favorite, when after the prorogation of the Parliament, he set out to take command of a new expedition for the relief of Rochelle. But a lieutenant in the army, John Felton, soured by neglect and wrongs, had found in the Remonstrance some fancied sanction for the revenge he plotted; and, mixing with the throng which crowded the hall at Portsmouth, he stabbed Buckingham to the heart. Charles flung himself on his bed in a passion of tears when the news reached him; but outside the Court it was welcomed with a burst of joy. Young Oxford

bachelors, grave London aldermen, vied with each other in drinking healths to Felton. "God bless thee, little David," cried an old woman, as the murderer passed manacled by; "the Lord comfort thee," shouted the crowd as the Tower gates closed on him. The very crews of the Duke's armament at Portsmouth shouted to the King, as he witnessed their departure, a prayer that he would "spare John Felton, their sometime fellow soldier." But whatever national hopes the fall of Buckingham had aroused were quickly dispelled. Weston, a creature of the Duke, became Lord Treasurer, and his system remained unchanged. "Though our Achan is cut off," said Eliot, "the accursed thing remains."

It seemed as if no act of Charles could widen the breach which his reckless lawlessness had made between himself and his subjects. But there was one thing dearer to England than free speech in Parliament, than security for property, or even personal liberty; and that one thing was, in the phrase of the day, "the Gospel." The gloom which at the outset of this reign we saw settling down on every Puritan heart had deepened with each succeeding year. The great struggle abroad had gone more and more against Protestantism, and at this moment the end of the cause seemed to have come. In Germany Lutheran and Calvinist alike lay at last beneath the heel of the Catholic House of Austria. The fall of Rochelle after Buckingham's death seemed to leave the Huguenots of France at the feet of a Roman Cardinal. While England was thrilling with excitement at the thought that her own hour of deadly peril might come again, as it had come in the year of the Armada, Charles raised Laud to the Bishopric of London, and entrusted him with the direction of ecclesiastical affairs. To the excited Protestantism of the country, Laud and the Churchmen whom he headed seemed a danger really more formidable than the Popery which was making such mighty strides abroad. To the Puritans they were traitors to God and their country at once. Their aim was to draw the Church of England farther away from the Protestant Churches and nearer to the Church which Protestants regarded as Babylon. They aped Roman ceremonies. Cautiously and tentatively they were introducing Roman doctrine. But they had none of the sacerdotal independence which Rome had at any rate preserved. They were abject

in their dependence on the Crown. Their gratitude for the royal protection which enabled them to defy the religious instincts of the realm showed itself in their erection of the most dangerous pretensions of the monarchy into religious dogmas. Archbishop Whitgift declared James to have been inspired by God. They preached passive obedience to the worst tyranny. They declared the person and goods of the subject to be at the King's absolute disposal. They were turning religion into a systematic attack on English liberty. Up to this time they had been little more than a knot of courtly ecclesiastics, for the mass of the clergy, like their flocks, were steady Puritans; but the energy of Laud, and the patronage of the Court, promised a speedy increase of their numbers and their power. Sober men looked forward to a day when every pulpit would be ringing with exhortations to passive obedience, with denunciations of Calvinism and apologies for Rome. Of all the members of the House of Commons Eliot was least fanatical in his natural bent, but the religious crisis swept away for the moment all other thoughts from his mind. "Danger enlarges itself in so great a measure," he wrote from the country, "that nothing but Heaven shrouds us from despair." The House met in the same temper. The first business called up was that of religion. "The Gospel," Eliot burst forth, "is that Truth in which this kingdom has been happy through a long and rare prosperity. This ground, therefore, let us lay for a foundation of our building, that that Truth, not with words, but with actions we will maintain!" "There is a ceremony," he went on, "used in the Eastern Churches, of standing at the repetition of the Creed, to testify their purpose to maintain it, not only with their bodies upright, but with their swords drawn. Give me leave to call that a custom very commendable!" The Commons answered their leader's challenge by a solemn avowal. They avowed that they held for truth that sense of the Articles as established by Parliament, which by the public act of the Church, and the general and current exposition of the writers of their Church, had been delivered unto them. But the debates over religion were suddenly interrupted. The Commons, who had deferred all grant of customs till the wrong done in the illegal levy of them was redressed, had summoned the farmers of those dues to the bar; but though they ap-

peared, they pleaded the King's command as a ground for their refusal to answer. The House was proceeding to a protest, when the Speaker signified that he had received an order to adjourn. Dissolution was clearly at hand, and the long-suppressed indignation broke out in a scene of strange disorder. The Speaker was held down in the chair, while Eliot, still clinging to his great principle of ministerial responsibility, denounced the new Treasurer as the adviser of the measure. "None have gone about to break Parliaments," he added in words to which after events gave a terrible significance, "but in the end Parliaments have broken them." The doors were locked, and in spite of the Speaker's protests, of the repeated knocking of the usher at the door, and of the gathering tumult within the House itself, the loud "Aye, Aye" of the bulk of the members supported Eliot in his last vindication of English liberty. By successive resolutions the Commons declared whomsoever should bring in innovations in religion, or whatever minister endorsed the levy of subsidies not granted in Parliament, "a capital enemy to the kingdom and commonwealth," and every subject voluntarily complying with illegal acts and demands "a betrayer of the liberty of England and an enemy of the same."

Section IV.—New England.*

The dissolution of the Parliament of 1629 marked the darkest hour of Protestantism, whether in England or in the world at large. But it was in this hour of despair that the Puritans won their noblest triumph. They "turned," to use Canning's words in a far truer and grander sense than that which he gave to them, they "turned to the New World to redress the balance of the Old." It was during the years of tyranny which followed the close of the third Parliament of Charles that a great Puritan emigration founded the States of New England,

* *Authorities.*—The admirable account of American colonization given by Mr. Bancroft ("History of the United States") may be corrected in some points of detail by Mr. Gardiner's History. For Laud himself, see his remarkable "Diary" and his Correspondence. His work at Lambeth is described in Prynne's scurrilous "Canterbury's Doom." [Mr. Doyle's book "The English in America" has appeared since this list was drawn up.—Ed.]

The Puritans were far from being the earliest among the English colonists of North America. There was little in the circumstances which attended the first discovery of the Western world which promised well for freedom; its earliest result, indeed, was to give an enormous impulse to the most bigoted and tyrannical among the powers of Europe, and to pour the wealth of Mexico and Peru into the treasury of Spain. But while the Spanish galleons traversed the Southern seas, and Spanish settlers claimed the southern part of the great continent for the Catholic crown, a happy instinct drew Englishmen to the ruder and more barren districts along the shore of Northern America. England had reached the mainland even earlier than Spain, for before Columbus touched its shores Sebastian Cabot, a seaman of Genoese blood born and bred in England, sailed with an English crew from Bristol in 1497, and pushed along the coast of America to the south as far as Florida, and northward as high as Hudson's Bay. But no Englishman followed on the track of this bold adventurer; and while Spain built up her empire in the New World, the English seamen reaped a humbler harvest in the fisheries of Newfoundland. It was not till the reign of Elizabeth that the thoughts of Englishmen turned again to the New World. The dream of finding a passage to Asia by a voyage round the northern coast of the American continent drew a west-country seaman, Martin Frobisher, to the coast of Labrador, and the news which he brought back of the existence of gold mines there set adventurers cruising among the icebergs of Baffin's Bay. Luckily the quest of gold proved a vain one; and the nobler spirits among those who had engaged in it turned to plans of colonization. But the country, vexed by long winters and thinly peopled by warlike tribes of Indians, gave a rough welcome to the earlier colonists. After a fruitless attempt to form a settlement, Sir Humphry Gilbert, one of the noblest spirits of his time, turned homewards again, to find his fate in the stormy seas. "We are as near to Heaven by sea as by land," were the famous words he was heard to utter, ere the light of his little bark was lost forever in the darkness of the night. An expedition sent by his half-brother, Sir Walter Raleigh, explored Pamlico Sound; and the country they discovered, a country where, in their poetic fancy, "men lived after the manner of the Golden Age,"

received from Elizabeth, the Virgin Queen, the name of Virginia. The introduction of tobacco and of the potato into Europe dates from Raleigh's discovery; but the energy of his settlers was distracted by the delusive dream of gold, the hostility of the native tribes drove them from the coast, and it is through the gratitude of later times for what he strove to do, rather than for what he did, that Raleigh, the capital of North Carolina, preserves his name. The first permanent settlement on the Chesapeake was effected in the beginning of the reign of James the First, and its success was due to the conviction of the settlers that the secret of the New World's conquest lay simply in labor. Among the hundred and five colonists who originally landed, forty-eight were gentlemen, and only twelve were tillers of the soil. Their leader, John Smith, however, not only explored the vast bay of Chesapeake and discovered the Potomac and the Susquehannah, but held the little company together in the face of famine and desertion till the colonists had learnt the lesson of toil. In his letters to the colonizers at home he set resolutely aside the dream of gold. "Nothing is to be expected thence," he wrote of the new country, "but by labor;" and supplies of laborers, aided by a wise allotment of lands to each colonist, secured after five years of struggle the fortunes of Virginia. "Men fell to building houses and planting corn;" the very streets of Jamestown, as their capital was called from the reigning sovereign, were sown with tobacco; and in fifteen years the colony numbered five thousand souls.

The laws and representative institutions of England were first introduced into the New World in the settlement of Virginia: some years later a principle as unknown to England as it was to the greater part of Europe found its home in another colony, which received its name of Maryland from Henrietta Maria, the Queen of Charles the First. Calvert, Lord Baltimore, one of the best of the Stuart counsellors, was forced by his conversion to Catholicism to seek a shelter for himself and colonists of his new faith in the district across the Potomac, and round the head of the Chesapeake. As a purely Catholic settlement was impossible, he resolved to open the new colony to men of every faith. "No person within this province," ran the earliest law of Maryland, "professing to believe in Jesus Christ, shall be in any ways troubled,

molested, or discountenanced for his or her religion, or in the free exercise thereof." Long however before Lord Baltimore's settlement in Maryland, only a few years indeed after the settlement of Smith in Virginia, the church of Brownist or Independent refugees, whom we saw driven in the reign of James to Amsterdam, had resolved to quit Holland and find a home in the wilds of the New World. They were little disheartened by the tidings of suffering which came from the Virginian settlement. "We are well weaned," wrote their minister, John Robinson, "from the delicate milk of the mother-country, and inured to the difficulties of a strange land: the people are industrious and frugal. We are knit together as a body in a most sacred covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we hold ourselves strictly tied to all care of each other's good and of the whole. It is not with us as with men whom small things can discourage." Returning from Holland to Southampton, they started in two small vessels for the new land: but one of these soon put back, and only its companion, the Mayflower, a bark of a hundred and eighty tons, with forty-one emigrants and their families on board, persisted in prosecuting its voyage. The little company of the "Pilgrim Fathers," as after-times loved to call them, landed on the barren coast of Massachusetts at a spot to which they gave the name of Plymouth, in memory of the last English port at which they touched. They had soon to face the long hard winter of the north, to bear sickness and famine: even when these years of toil and suffering had passed there was a time when "they knew not at night where to have a bit in the morning." Resolute and industrious as they were, they progress was very slow; and at the end of ten years they numbered only three hundred souls. But small as it was, the colony was now firmly established and the struggle for mere existence was over. "Let it not be grievous unto you," some of their brethren had written from England to the poor emigrants in the midst of their sufferings, "that you have been instrumental to break the ice for others. The honor shall be yours to the world's end."

From the moment of their establishment the eyes of the English Puritans were fixed on the little Puritan settlement in North America. Through the early years of Charles

projects were canvassed for a new settlement beside the little Plymouth; and the aid which the merchants of Boston in Lincolnshire gave to the realization of this project was acknowledged in the name of its capital. At the moment when he was dissolving his third Parliament, Charles granted the charter which established the colony of Massachusetts; and by the Puritans at large the grant was at once regarded as a Providential call. Out of the failure of their great constitutional struggle, and the pressing danger to "godliness" in England, rose the dream of a land in the West where religion and liberty could find a safe and lasting home. The Parliament was hardly dissolved, when "conclusions" for the establishment of a great colony on the other side the Atlantic were circulating among gentry and traders, and descriptions of the new country of Massachusetts were talked over in every Puritan household. The proposal was welcomed with the quiet, stern enthusiasm which marked the temper of the time; but the words of a well-known emigrant show how hard it was even for the sternest enthusiasts to tear themselves from their native land. "I shall call that my country," said the younger Winthrop, in answer to feelings of this sort, "where I may most glorify God and enjoy the presence of my dearest friends." The answer was accepted, and the Puritan emigration began on a scale such as England had never before seen. The two hundred who first sailed for Salem were soon followed by John Winthrop with eight hundred men; and seven hundred more followed ere the first year of the king's personal rule had run its course. Nor were the emigrants, like the earlier colonists of the South, "broken men," adventurers, bankrupts, criminals; or simply poor men and artisans, like the Pilgrim Fathers of the Mayflower. They were in great part men of the professional and middle classes; some of them men of large landed estate, some zealous clergymen like Cotton, Hooker, and Roger Williams, some shrewd London lawyers, or young scholars from Oxford. The bulk were God-fearing farmers from Lincolnshire and the Eastern counties. They desired in fact "only the best" as sharers in their enterprise; men driven forth from their fatherland not by earthly want, or by the greed of gold, or by the lust of adventure, but by the fear of God, and the zeal for a godly worship. But strong as was their zeal, it was not without a

wrench that they tore themselves from their English homes. "Farewell, dear England!" was the cry which burst from the first little company of emigrants as its shores faded from their sight. "Our hearts," wrote Winthrop's followers to the brethren whom they had left behind, "shall be fountains of tears for your everlasting welfare, when we shall be in our poor cottages in the wilderness."

During the next two years, as the sudden terror which had found so violent an outlet in Eliot's warnings died for the moment away, there was a lull in the emigration. But the measures of Laud soon revived the panic of the Puritans. The shrewdness of James had read the very heart of the man when Buckingham pressed for his first advancement to the see of St. David's. "He hath a restless spirit," said the old King, "which cannot see when things are well, but loves to toss and change, and to bring matters to a pitch of reformation floating in his own brain. Take him with you, but by my soul you will repent it." Cold, pedantic, superstitious as he was (he notes in his diary the entry of a robin-redbreast into his study as a matter of grave moment), William Laud rose out of the mass of court-prelates by his industry, his personal unselfishness, his remarkable capacity for administration. At a later period, when immersed in State-business, he found time to acquire so complete a knowledge of commercial affairs that the London merchants themselves owned him a master in matters of trade. Of statesmanship indeed he had none. But Laud's influence was really derived from the unity of his purpose. He directed all the power of a clear, narrow mind and a dogged will to the realization of a single aim. His resolve was to raise the Church of England to what he conceived to be its real position as a branch, though a reformed branch, of the great Catholic Church throughout the world; protesting alike against the innovations of Rome and the innovations of Calvin, and basing its doctrines and usages on those of the Christian communion in the centuries which preceded the Council of Nicæa. The first step in the realization of such a theory was the severance of whatever ties had hitherto united the English Church to the Reformed Churches of the Continent. In Laud's view episcopal succession was of the essence of a Church, and by their rejection of bishops, the Lutheran and Calvinistic Churches of Germany and

Switzerland had ceased to be Churches at all. The freedom of worship therefore which had been allowed to the Huguenot refugees from France, or the Walloons from Flanders, was suddenly withdrawn; and the requirement of conformity with the Anglican ritual drove them in crowds from the southern ports to seek toleration in Holland. The same conformity was required from the English soldiers and merchants abroad, who had hitherto attended without scruple the services of the Calvinistic churches. The English ambassador in Paris was forbidden to visit the Huguenot conventicle at Charenton. As Laud drew further from the Protestants of the Continent, he drew, consciously or unconsciously, nearer to Rome. His theory owned Rome as a true branch of the Church, though severed from that of England by errors and innovations against which Laud vigorously protested. But with the removal of these obstacles reunion would naturally follow, and his dream was that of bridging over the gulf which ever since the Reformation had parted the two Churches. The secret offer of a cardinal's hat proved Rome's sense that Laud was doing his work for her; while his rejection of it, and his own reiterated protestations, prove equally that he was doing it unconsciously. Union with the great body of Catholicism, indeed, he regarded as a work which only time could bring about, but for which he could prepare the Church of England by raising it to a higher standard of Catholic feeling and Catholic practice. The great obstacle in his way was the Puritanism of nine-tenths of the English people, and on Puritanism he made war without mercy. No sooner had his elevation to the see of Canterbury placed him at the head of the English Church, than he turned the High Commission into a standing attack on the Puritan ministers. Rectors and vicars were scolded, suspended, deprived for "Gospel preaching." The use of the surplice, and the ceremonies most offensive to Puritan feeling, were enforced in every parish. The lectures founded in towns, which were the favorite posts of Puritan preachers, were rigorously suppressed. They found a refuge among the country gentlemen, and the Archbishop withdrew from the country gentlemen the privilege of keeping chaplains, which they had till then enjoyed. As parishes became vacant the High Church bishops had long been filling them with men who denounced Calvinism, and declared passive obedience

to the sovereign to be part of the law of God. The Puritans soon felt the stress of this process, and endeavored to meet it by buying up the appropriations of livings, and securing through feoffees a succession of Protestant ministers in the parishes of which they were patrons: but Laud cited the feoffees before the Court of Exchequer, and roughly put an end to them. Nor was the persecution confined to the clergy. Under the two last reigns the small pocket-Bibles called the Geneva Bibles had become universally popular amongst English laymen; but their marginal notes were found to savor of Calvinism, and their importation was prohibited. The habit of receiving the communion in a sitting posture had become common, but kneeling was now enforced, and hundreds were excommunicated for refusing to comply with the injunction. A more galling means of annoyance was found in the different views of the two religious parties on the subject of Sunday. The Puritans identified the Lord's day with the Jewish Sabbath, and transferred to the one the strict observances which were required for the other. The Laudian clergy, on the other hand, regarded it simply as one among the holidays of the Church, and encouraged their flocks in the pastimes and recreations after service which had been common before the Reformation. The Crown under James had taken part with the High Churchmen, and had issued a "Book of Sports," which recommended certain games as lawful and desirable on the Lord's day. The Parliament, as might be expected, was stoutly on the other side, and had forbidden Sunday pastimes by statute. The general religious sense of the country was undoubtedly tending to a stricter observance of the day, when Laud brought the contest to a sudden issue. He summoned the Chief-Justice, Richardson, who had enforced the statute in the western shires, to the Council-table, and rated him so violently that the old man came out complaining he had been all but choked by a pair of lawn sleeves. He then ordered every minister to read the declaration in favor of Sunday pastimes from the pulpit. One Puritan minister had the wit to obey, and to close the reading with the significant hint, "You have heard read, good people, both the commandment of God and the commandment of man. Obey which you please." But the bulk refused to comply with the Archbishop's will. The result followed at which Laud no doubt had aimed. Puritan

ministers were cited before the High Commission and silenced or deprived. In the diocese of Norwich alone thirty parochial ministers were expelled from their cures.

The suppression of Puritanism in the ranks of the clergy was only a preliminary to the real work on which the Archbishop's mind was set, the preparation for Catholic reunion by the elevation of the clergy to a Catholic standard in doctrine and ritual. Laud publicly avowed his preference of an unmarried to a married priesthood. Some of the bishops, and a large part of the new clergy who occupied the posts from which the Puritan ministers had been driven, advocated doctrines and customs which the Reformers had denounced as sheer Papistry; the practice, for instance, of auricular confession, a Real Presence in the Sacrament, or prayers for the dead. One prelate, Montague, was earnest for reconciliation with Rome. Another, Goodman, died acknowledging himself a Papist. Meanwhile Laud was indefatigable in his efforts to raise the civil and political status of the clergy to the point which it had reached ere the fatal blow of the Reformation fell on the priesthood. Among the archives of his see lies a large and costly volume in vellum, containing a copy of such records in the Tower as concerned the privileges of the clergy. Its compilation was entered in the Archbishop's diary as one among the "twenty-one things which I have projected to do if God bless me in them," and as among the fifteen to which before his fall he had been enabled to add his emphatic "done." The power of the Bishops' Courts, which had long fallen into decay, revived under his patronage. In 1636 he was able to induce the King to raise a prelate, Juxon, Bishop of London, to the highest civil post in the realm, that of Lord High Treasurer. "No Churchman had it since Henry the Seventh's time," Laud comments proudly. "I pray God bless him to carry it so that the Church may have honor, and the State service and content by it. And now, if the Church will not hold up themselves, under God I can do no more." As he aimed at a more Catholic standard of doctrine in the clergy, so he aimed at a nearer approach to the pomp of Catholicism in public worship. His conduct in his own house at Lambeth brings out with singular vividness the reckless courage with which he threw himself across the religious instincts of a time when the spiritual aspect of worship was overpowering

in most men's minds its æsthetic and devotional sides. Men noted as a fatal omen the accident which marked his first entry into Lambeth; for the overladen ferry-boat upset in the passage of the river, and though the horses and servants were saved, the Archbishop's coach remained at the bottom of the Thames. But no omen, carefully as he might note it, brought a moment's hesitation to the bold, narrow mind of the new Primate. His first act, he boasted, was the setting about a restoration of his chapel; and, as Laud managed it, his restoration was the simple undoing of all that had been done there by his predecessors since the Reformation. The chapel of Lambeth House was one of the most conspicuous among the ecclesiastical buildings of the time; it had seen the daily worship of every Primate since Cranmer, and was a place "whither many of the nobility, judges, clergy, and persons of all sorts, as well strangers as natives, resorted." But all pomp of worship had gradually passed away from it. Under Cranmer the stained glass was dashed from its windows. In Elizabeth's time the communion table was moved into the middle of the chapel, and the credence table destroyed. Under James Archbishop Abbot put the finishing stroke on all attempts at a high ceremonial. The cope was no longer used as a special vestment in the communion. The Primate and his chaplains forbore to bow at the name of Christ. The organ and choir were alike abolished, and the service reduced to a simplicity which would have satisfied Calvin. To Laud the state of the chapel seemed intolerable. With characteristic energy he aided with his own hands in the replacement of the painted glass in its windows, and racked his wits in piecing the fragments together. The glazier was scandalized by the Primate's express command to repair and set up again the "broken crucifix" in the east window. The holy table was removed from the centre, and set altar-wise against the eastern wall, with a cloth of arras behind it, on which was embroidered the history of the Last Supper. The elaborate woodwork of the screen, the rich copes of the chaplain, the silver candlesticks, the credence table, the organ and the choir, the stately ritual, the bowings at the sacred name, the genuflexions to the altar, made the chapel at last such a model of worship as Laud desired. If he could not exact an equal pomp of devotion in other quarters, he exacted as much as he

could. Bowing to the altar was introduced into all cathedral churches. A royal injunction ordered the removal of the communion table, which for the last half-century or more had in almost every parish church stood in the middle of the nave, back to its pre-Reformation position in the chancel, and secured it from profanation by a rail. The removal implied, and was understood to imply, a recognition of the Real Presence, and a denial of the doctrine which Englishmen generally held about the Lord's Supper. But, strenuous as was the resistance Laud encountered, his pertinacy and severity warred it down. Parsons who denounced the change from their pulpits were fined, imprisoned, and deprived of their benefices. Churchwardens who refused or delayed to obey the injunction were rated at the Commission-table, and frightened into compliance.

In their last Remonstrance to the King the Commons had denounced Laud as the chief assailant of the Protestant character of the Church of England; and every year of his Primacy showed him bent upon justifying the accusation. His policy was no longer the purely conservative policy of Parker or Whitgift; it was aggressive and revolutionary. His "new counsels" threw whatever force there was in the feeling of conservatism into the hands of the Puritan, for it was the Puritan who now seemed to be defending the old character of the Church of England against its Primate's attacks. But backed as Laud was by the power of the Crown, the struggle became more hopeless every day. While the Catholics owned that they had never enjoyed a like tranquillity, while the fines for recusancy were reduced, and their worship suffered to go on in private houses, the Puritan saw his ministers silenced or deprived, his Sabbath profaned, the most sacred act of his worship brought near, as he fancied, to the Roman mass. Roman doctrine met him from the pulpit, Roman practices met him in the Church. We can hardly wonder that with such a world around them "godly people in England began to apprehend a special hand of Providence in raising this plantation" in Massachusetts; and "their hearts were generally stirred to come over." It was in vain that weaker men returned to bring news of hardships and dangers, and told how two hundred of the new comers had perished with the first winter. A letter from Winthrop told how the rest toiled man-

fully on. "We now enjoy God and Jesus Christ," he wrote to those at home, "and is not that enough? I thank God I like so well to be here as I do not repent my coming. I would not have altered my course though I had foreseen all these afflictions. I never had more content of mind." With the strength and manliness of Puritanism, its bigotry and narrowness had crossed the Atlantic too. Roger Williams, a young minister who held the doctrine of freedom of conscience, was driven from the new settlement, to become a preacher among the settlers of Rhode Island. The bitter resentment stirred in the emigrants by persecutions at home was seen in their rejection of Episcopacy and their prohibition of the use of the Book of Common Prayer. The intensity of its religious sentiments turned the colony into a theocracy. "To the end that the body of the Commons may be preserved of honest and good men, it was ordered and agreed that for the time to come no man shall be admitted to the freedom of the body politic but such as are members of some of the churches within the bounds of the same." As the contest grew hotter at home the number of Puritan emigrants rose fast. Three thousand new colonists arrived from England in a single year. The growing stream of emigrants marks the terrible pressure of the time. Between the sailing of Winthrop's expedition and the assembly of the Long Parliament, in the space, that is, of ten or eleven years, two hundred emigrant ships had crossed the Atlantic, and twenty thousand Englishmen had found a refuge in the West.

Section V.—The Personal Government, 1629—1640.*

At the opening of his third Parliament Charles had hinted in ominous words that the continuance of Parliament at all depended on its compliance with his will. "If you do not your duty," said the King, "mine would then order me to use those other means which God has put into my hand." The

* *Authorities.*—For the general events of the time, see previous sections. The "Strafford Letters," and the Calendars of Domestic State Papers for this period give its real history. "Baillie's Letters" tell the story of the Scotch rising. Generally, Scotch affairs may be studied in Mr. Burton's "History of Scotland." Portraits of Weston, and most of the statesmen of this period, may be found in the earlier part of Clarendon's "History of the Rebellion."

threat, however, failed to break the resistance of the Commons, and the ominous words passed into a settled policy. "We have showed," said a proclamation which followed on the dissolution of the Houses, "by our frequent meeting our people, our love to the use of Parliament; yet, the late abuse having for the present driven us unwillingly out of that course, we shall account it presumption for any to prescribe any time unto us for Parliament."

No Parliament in fact met for eleven years. But it would be unfair to charge the King at the outset of this period with any definite scheme of establishing a tyranny, or of changing what he conceived to be the older constitution of the realm. He "hated the very name of Parliaments," but in spite of his hate he had as yet no settled purpose of abolishing them. His belief was that England would in time recover its senses, and that then Parliament might re-assemble without inconvenience to the Crown. In the interval, however long it might be, he proposed to govern single-handed by the use of "those means which God has put into my hands." Resistance, indeed, he was resolved to put down. The leaders of the popular party in the last Parliament were thrown into prison; and Eliot died, the first martyr of English liberty, in the Tower. Men were forbidden to speak of the reassembling of a Parliament. But here the King stopped. The opportunity which might have suggested dreams of organized despotism to a Richelieu, suggested only means of filling his Exchequer to Charles. He had in truth neither the grandeur nor the meaner instincts of a born tyrant. He did not seek to gain an absolute power over his people, because he believed that his absolute power was already a part of the constitution of the country. He set up no standing army to secure it, partly because he was poor, but yet more because his faith in his position was such that he never dreamed of any effectual resistance. His expedients for freeing the Crown from that dependence on Parliaments against which his pride as a sovereign revolted were simply peace and economy. To secure the first he sacrificed an opportunity greater than ever his father had trodden under foot. The fortunes of the great struggle in Germany were suddenly reversed at this juncture by the appearance of Gustavus Adolphus, with a Swedish army, in the heart of Germany. Tilly was defeated and slain; the Catholic League

humbled in the dust; Munich, the capital of its Bavarian leader, occupied by the Swedish army, and the Lutheran princes of North Germany freed from the pressure of the Imperial soldiery; while the Emperor himself, trembling within the walls of Vienna, was driven to call for aid from Wallenstein, an adventurer whose ambition he dreaded, but whose army could alone arrest the progress of the Protestant conqueror. The ruin that James had wrought was suddenly averted; but the victories of Protestantism had no more power to draw Charles out of the petty circle of his politics at home than its defeats had had power to draw James out of the circle of his imbecile diplomacy. When Gustavus, on the point of invading Germany, appealed for aid to England and France, Charles, left penniless by the dissolution of Parliament, resolved on a policy of peace, withdrew his ships from the Baltic, and opened negotiations with Spain, which brought about a treaty on the virtual basis of an abandonment of the Palatinate. Ill luck clung to him in peace as in war. The treaty was hardly concluded when Gustavus began his wonderful career of victory. Charles strove at once to profit by his success, and a few Scotch and English regiments followed Gustavus in his reconquest of the Palatinate. But the conqueror demanded, as the price of its restoration to Frederick, that Charles should again declare war upon Spain; and this was a price that the King would not pay, determined as he was not to plunge into a combat which would again force him to summon Parliament. His whole attention was absorbed by the pressing question of revenue. The debt was a large one; and the ordinary income of the Crown, unaided by parliamentary supplies, was inadequate to meet its ordinary expenditure. Charles himself was frugal and laborious; and the economy of Weston, the new Lord Treasurer, whom he made Earl of Portland, contrasted advantageously with the waste and extravagence of the government under Buckingham. But economy failed to close the yawning gulf of the treasury, and the course into which Charles was driven by the financial pressure showed with how wise a prescience the Commons had fixed on the point of arbitrary taxation as the chief danger to constitutional freedom.

It is curious to see to what shifts the royal pride was driven in its effort at once to fill the Exchequer, and yet to avoid, as

far as it could, any direct breach of constitutional law in the imposition of taxes by the sole authority of the Crown. The dormant powers of the prerogative were strained to their utmost. The right of the Crown to force knighthood on the landed gentry was revived, in order to squeeze them into composition for the refusal of it. Fines were levied on them for the redress of defects in their title-deeds. A Commission of the Forests exacted large sums from the neighboring landowners for their encroachments on Crown lands. London, the special object of courtly dislike, on account of its stubborn Puritanism, was brought within the sweep of royal extortion by the enforcement of an illegal proclamation which James had issued, prohibiting its extension. Every house throughout the large suburban districts in which the prohibition had been disregarded was only saved from demolition by the payment of three years' rental to the Crown. Though the Catholics were no longer troubled by any active persecution, and the Lord Treasurer was in heart a Papist, the penury of the Exchequer forced the Crown to maintain the old system of fines for "recusancy." Vexatious measures of extortion such as these were far less hurtful to the State than the conversion of justice into a means of supplying the royal necessities by means of the Star Chamber. The jurisdiction of the King's Council had been revived by Wolsey as a check on the nobles; and it had received great development, especially on the side of criminal law, during the Tudor reigns. Forgery, perjury, riot, maintenance, fraud, libel, and conspiracy, were the chief offences cognizable in this court, but its scope extended to every misdemeanor, and especially to charges where, from the imperfection of the common law, or the power of offenders, justice was baffled in the lower courts. Its process resembled that of Chancery: in State trials it acted on an information laid before it by the King's Attorney. Both witnesses and accused were examined on oath by special interrogatories, and the Court was at liberty to adjudge any punishment short of death. However distinguished the Star Chamber was in ordinary cases for the learning and fairness of its judgments, in political trials it was impossible to hope for exact and impartial justice from a tribunal almost entirely composed of privy councillors. The possession of such a weapon would have been fatal to liberty under a great tyrant; under Charles it was turned freely

to the profit of the Exchequer and the support of arbitrary rule. Enormous penalties were exacted for opposition to the royal will, and though the fines imposed were often remitted, they served as terrible engines of oppression. Fines such as these however affected a smaller range of sufferers than the financial expedient to which Weston had recourse in the renewal of monopolies. Monopolies, abandoned by Elizabeth, and extinguished by Act of Parliament under James, were again set on foot, and on a scale far more gigantic than had been seen before; the companies who undertook them paying a fixed duty on their profits as well as a large sum for the original concession of the monopoly. Wine, soap, salt, and almost every article of domestic consumption fell into the hands of monopolists, and rose in price out of all proportion to the profit gained by the Crown. "They sup in our cup," Colepepper said afterwards in the Long Parliament, "they dip in our dish, they sit by our fire; we find them in the dye-fat, the wash bowls, and the powdering tub. They share with the cutler in his box. They have marked and sealed us from head to foot." But in spite of these expedients the Treasury would have remained unfilled had not the King persisted in those financial measures which had called forth the protest of the Parliament. The exaction of customs duties went on as of old at the ports. The resistance of the London merchants to their payment was roughly put down; and one of them, Chambers, who complained bitterly that merchants were worse off in England than in Turkey, was brought before the Star Chamber and ruined by a fine of two thousand pounds. It was by measures such as these that Charles gained the bitter enmity of the great city whose strength and resources were fatal to him in the coming war. The freeholders of the counties were equally difficult to deal with. On one occasion, when those of Cornwall were called together at Bodmin to contribute to a voluntary loan, half the hundreds refused, and the yield of the rest came to little more than two thousand pounds. One of the Cornishmen has left an amusing record of the scene which took place before the Commissioners appointed for assessment of the loan. "Some with great words and threatenings, some with persuasions," he says, "were drawn to it. I was like to have been complimented out of my money; but knowing with whom I had to deal, I held, when I talked with them, my hands fast in my pockets."

By such means as these the debt was reduced, and the annual revenue of the Crown increased. Nor was there much sign of active discontent. Vexatious indeed and illegal as were the proceedings of the Crown, there seems in these earlier years of personal rule to have been little apprehension of any permanent danger to freedom in the country at large. To those who read the letters of the time there is something inexpressibly touching in the general faith of their writers in the ultimate victory of the Law. Charles was obstinate, but obstinacy was too common a foible amongst Englishmen to rouse any vehement resentment. The people were as stubborn as their King, and their political sense told them that the slightest disturbance of affairs must shake down the financial fabric which Charles was slowly building up, and force him back on subsidies and a Parliament. Meanwhile they would wait for better days, and their patience was aided by the general prosperity of the country. The great Continental wars threw wealth into English hands. The intercourse between Spain and Flanders was carried on solely in English ships, and the English flag covered the intercourse between Portuguese ports and the colonies in Africa, India, and the Pacific. The long peace was producing its inevitable results in an extension of commerce and a rise of manufactures in the towns of the West Riding of Yorkshire. Fresh land was being brought into cultivation, and a great scheme was set on foot for reclaiming the Fens. The new wealth of the country gentry, through the increase of rent, was seen in the splendor of the houses which they were raising. The contrast of this peace and prosperity with the ruin and bloodshed of the Continent afforded a ready argument to the friends of the King's system. So tranquil was the outer appearance of the country that in Court circles all sense of danger had disappeared. "Some of the greatest statesmen and privy councillors," says May, "would ordinarily laugh when the word, 'liberty of the subject,' was named." There were courtiers bold enough to express their hope that "the King would never need any more Parliaments." But beneath this outer calm "the country," Clarendon honestly tells us while eulogizing the peace, "was full of pride and mutiny and discontent." Thousands were quitting England for America. The gentry held aloof from the Court. "The common people in the generality and the

country freeholders would rationally argue of their own rights and the oppressions which were laid upon them." If Charles was content to deceive himself, there was one man among his ministers who saw that the people were right in their policy of patience, and that unless other measures were taken the fabric of despotism would fall at the first breath of adverse fortune.

Sir Thomas Wentworth, a great Yorkshire landowner and one of the representatives of his county, had stood during the Parliament of 1628 among the more prominent members of the popular party in the Commons. But from the first moment of his appearance in public his passionate desire had been to find employment in the service of the Crown. At the close of the preceding reign he was already connected with the Court, he had secured a seat in Yorkshire for one of the royal ministers, and was believed to be on the high road to a peerage. But the consciousness of political ability which spurred his ambition roused the jealousy of Buckingham; and the haughty pride of Wentworth was flung by repeated slights into an attitude of opposition, which his eloquence—grander in its sudden outbursts, though less earnest and sustained, than that of Eliot—soon rendered formidable. His intrigues at Court roused Buckingham to crush by a signal insult the rival whose genius he instinctively dreaded. While sitting in his court as sheriff of Yorkshire, Wentworth received the announcement of his dismissal from office, and of the gift of his post to Sir John Savile, his rival in the county. "Since they will thus weakly breathe on me a seeming disgrace in the public face of my country," he said with a characteristic outburst of contemptuous pride, "I shall crave leave to wipe it away as openly, as easily!" His whole conception of a strong and able rule revolted against the miserable government of the favorite. Wentworth's aim was to force on the King, not such a freedom as Eliot longed for, but such a system as the Tudors had clung to, where a large and noble policy placed the sovereign naturally at the head of the people, and where Parliaments sank into mere aids to the Crown. But before this could be, Buckingham must be cleared away. It was with this end that Wentworth sprang to the front of the Commons in urging the Petition of Right. Whether in that crisis of Wentworth's life some nobler impulse, some true passion for the freedom he was to trample under foot mingled with his thirst for revenge, it is

hard to tell. But his words were words of fire. "If he did not faithfully insist for the common liberty of the subject to be preserved whole and entire," it was thus he closed one of his speeches on the Petition, "it was his desire that he might be set as a beacon on a hill for all men else to wonder at."

It is as such a beacon that his name has stood from that time to this. The death of Buckingham had no sooner removed the obstacle that stood between his ambition and the end at which it had aimed throughout, than the cloak of patriotism was flung by. Wentworth was admitted to the royal Council, and he took his seat at the board determined, to use his own phrase, to "vindicate the Monarchy forever from the conditions and restraints of subjects." So great was the faith in his zeal and power which he knew how to breathe into his royal master that he was at once raised to the peerage, and placed with Laud in the first rank of the King's councillors. Charles had good ground for this rapid confidence in his new minister. In Wentworth, or as he is known from the title he assumed at the close of his life, in the Earl of Strafford, the very genius of tyranny was embodied. If he shared his master's belief that the arbitrary power which Charles was wielding formed part of the old constitution of the country, and that the Commons had gone out of their "ancient bounds" in limiting the royal prerogative, he was clear-sighted enough to see that the only way of permanently establishing absolute rule in England was not by reasoning, or by the force of custom, but by the force of fear. His system was the expression of his own inner temper; and the dark gloomy countenance, the full heavy eye, which meet us in Strafford's portrait are the best commentary on his policy of "Thorough." It was by the sheer strength of his genius, by the terror his violence inspired amid the meaner men whom Buckingham had left, by the general sense of his power, that he had forced himself upon the Court. He had none of the small arts of a courtier. His air was that of a silent, proud, passionate man; when he first appeared at Whitehall his rough uncourtly manners provoked a smile in the royal circle. But the smile soon died into a general hate. The Queen, frivolous and meddlesome as she was, detested him; his fellow-ministers intrigued against him, and seized on his hot speeches against the great lords, his quarrels with the royal

household, his transports of passion at the very Council-table, to ruin him in his master's favor. The King himself, while steadily supporting him against his rivals, was utterly unable to understand his drift. Charles valued him as an administrator, disdainful of private ends, crushing great and small with the same haughty indifference to men's love or hate, and devoted to the one aim of building up the power of the Crown. But in his purpose of preparing for the great struggle with freedom which he saw before him, of building up by force such a despotism in England as Richelieu was building up in France, and of thus making England as great in Europe as France had been made by Richelieu, he could look for little sympathy and less help from the King.

Wentworth's genius turned impatiently to a sphere where it could act alone, untrammelled by the hindrances it encountered at home. His purpose was to prepare for the coming contest by the provision of a fixed revenue, arsenals, fortresses, and a standing army, and it was in Ireland that he resolved to find them. He saw in the miserable country which had hitherto been a drain upon the resources of the Crown the lever he needed for the overthrow of English freedom. The balance of Catholic against Protestant in Ireland might be used to make both parties dependent on the royal authority; the rights of conquest, which in Wentworth's theory vested the whole land in the absolute possession of the Crown, gave him a large field for his administrative ability; and for the rest he trusted, and trusted justly, to the force of his genius and of his will. In 1633 he was made Lord Deputy, and five years later his aim seemed all but realized. "The King," he wrote to Laud, "is as absolute here as any prince in the world can be." Wentworth's government indeed was a rule of terror. Archbishop Usher, with almost every name which we can respect in the island, was the object of his insult and oppression. His tyranny strode over all legal bounds. A few insolent words, construed as mutiny, were enough to bring Lord Mountmorris before a council of war, and to inflict on him a sentence of death. But his tyranny aimed at public ends, and in Ireland the heavy hand of a single despot delivered the mass of the people at any rate from the local despotism of a hundred masters. The Irish landowners were for the first time made to feel themselves amenable to the law. Justice was enforced,

outrage was repressed, the condition of the clergy was to some extent raised, the sea was cleared of the pirates who infested it. The foundation of the linen manufacture which was to bring wealth to Ulster, and the first development of Irish commerce, date from the Lieutenancy of Wentworth. But good government was only a means with him for further ends. The noblest work to be done in Ireland was the bringing about a reconciliation between Catholic and Protestant, and an obliteration of the anger and thirst for vengeance which had been raised by the Ulster Plantation. Wentworth, on the other hand, angered the Protestants by a toleration of Catholic worship and a suspension of the persecution which had feebly begun against the priesthood, while he fed the irritation of the Catholics by schemes for a Plantation of Connaught. His purpose was to encourage a disunion which left both parties dependent for support and protection on the Crown. It was a policy which was to end in bringing about the horrors of the Irish revolt, the vengeance of Cromwell, and the long series of atrocities on both sides which make the story of the country he ruined so terrible to tell. But for the hour it left Ireland helpless in his hands. He doubled the revenue. He reorganized the army. To provide for its support he ventured, in spite of the panic with which Charles heard his project, to summon an Irish Parliament. His aim was to read a lesson to England and the King, by showing how completely that dreaded thing, a Parliament, could be made the organ of the royal will; and his success was complete. Two-thirds, indeed, of an Irish House of Commons consisted of the representatives of wretched villages, the pocket-boroughs of the Crown; while absent peers were forced to entrust their proxies to the Council to be used at its pleasure. But precautions were hardly needed. The two Houses trembled at the stern master who bade their members not let the King "find them muttering, or, to speak it more truly, mutinying in corners," and voted with a perfect docility the means of maintaining an army of five thousand foot and five hundred horse. Had the subsidy been refused, the result would have been the same. "I would undertake," wrote Wentworth, "upon the peril of my head, to make the King's army able to subsist and provide for itself among them without their help."

While Wentworth was thus working out his system of

"Thorough" on one side of St. George's Channel, it was being carried out on the other by a mind inferior, indeed, to his own in genius, but almost equal to it in courage and tenacity. On Weston's death in 1635, Laud became virtually first minister at the English Council-board. We have already seen with what a reckless and unscrupulous activity he was crushing Puritanism in the English Church, and driving Puritan ministers from English pulpits; and in this work his new position enabled him to back the authority of the High Commission by the terrors of the Star Chamber. It was a work, indeed, which to Laud's mind was at once civil and religious: he had allied the cause of ecclesiastical organization with that of absolutism in the State; and, while borrowing the power of the Crown to crush ecclesiastical liberty, he brought the influence of the Church to bear on the ruin of civil freedom. But his power stopped at the Scotch frontier. Across the Border stood a Church with bishops indeed, but without a ritual, modelled on the doctrine and system of Geneva, Calvinist in teaching and to a great extent in government. The mere existence of such a Church gave countenance to English Puritanism, and threatened in any hour of ecclesiastical weakness to bring a dangerous influence to bear on the Church of England. With Scotland, indeed, Laud could only deal indirectly through Charles, for the King was jealous of any interference of his English ministers or Parliament with his Northern Kingdom. But Charles was himself earnest to deal with it. He had imbibed his father's hatred of all that tended to Presbyterianism, and from the outset of his reign he had been making advance after advance towards the more complete establishment of Episcopacy. To understand, however, what had been done, and the relations which had by this time grown up between Scotland and its King, we must take up again the thread of its history which we broke at the moment when Mary fled for refuge over the English border.

After a few years of wise and able rule, the triumph of Protestantism under the Earl of Murray had been interrupted by his assassination, by the revival of the Queen's faction, and by the renewal of civil war. The next regent, the child-king's grandfather, was slain in a fray; but under the strong hand of Morton the land won a short breathing-space. Edinburgh, the last fortress held in Mary's name, surrendered to an English

force sent by Elizabeth; and its captain, Kirkcaldy of Grange, was hanged for treason in the market-place; while the stern justice of Morton forced peace upon the warring lords. The people of the Lowlands, indeed, were now stanch for the new faith; and the Protestant Church rose rapidly after the death of Knox into a power which appealed at every critical juncture to the deeper feelings of the nation at large. In the battle with Catholicism the bishops had clung to the old religion; and the new faith, left without episcopal interference, and influenced by the Genevan training of Knox, borrowed from Calvin its model of Church government, as it borrowed its theology. The system of Presbyterianism, as it grew up at the outset without direct recognition from the law, not only bound Scotland together as it had never been bound before by its administrative organization, its church synods and general assemblies, but by the power it gave the lay elders in each congregation, and by the summons of laymen in an overpowering majority to the earlier Assemblies, it called the people at large to a voice, and as it proved, a decisive voice, in the administration of affairs. If its government by ministers gave it the outer look of an ecclesiastical despotism, no Church constitution has proved in practice so democratic as that of Scotland. Its influence in raising the nation at large to a consciousness of its own power is shown by the change which passes, from the moment of its final establishment, over the face of Scotch history. The sphere of action to which it called the people was in fact not a mere ecclesiastical but a national sphere; and the power of the Church was felt more and more over nobles and King. When after five years the union of his rivals put an end to Morton's regency, the possession of the young sovereign, James the Sixth, and the exercise of the royal authority in his name, became the constant aim of the factions who were tearing Scotland to pieces. As James grew to manhood, however, he was strong enough to break the yoke of the lords, and to become master of the great houses that had so long overawed the Crown. But he was farther than ever from being absolute master of his realm. Amidst the turmoil of the Reformation a new force had come to the front. This was the Scotch people which had risen into being under the guise of the Scotch Kirk. Melville, the greatest of the successors of Knox, claimed for the ecclesiastical body an independence of

the State which James hardly dared to resent, while he struggled helplessly beneath the sway which public opinion, expressed through the General Assembly of the Church, exercised over the civil government. In the great crisis of the Armada his hands were fettered by the league with England which it forced upon him. The democratic boldness of Calvinism allied itself with the spiritual pride of the Presbyterian ministers in their dealings with the Crown. Melville in open council took James by the sleeve, and called him "God's silly vassal." "There are two Kings," he told him, "and two kingdoms in Scotland. There is Christ Jesus the King, and His Kingdom the Kirk, whose subject James the Sixth is, and of whose kingdom not a king, nor a lord, nor a head, but a member." The words and tone of the great preacher were bitterly remembered when James mounted the English throne. "A Scottish Presbytery," he exclaimed years afterwards at the Hampton Court Conference, "as well fitteth with Monarchy as God and the Devil! No Bishop, no King!" But Scotland was resolved on "no bishop." Episcopacy had become identified among the more zealous Scotchmen with the old Catholicism they had shaken off. When he appeared at a later time before the English Council-table, Melville took the Archbishop of Canterbury by the sleeves of his rochet, and, shaking them in his manner, called them Romish rags, and marks of the Beast. Four years therefore after the ruin of the Armada, Episcopacy was formally abolished, and the Presbyterian system established by law as the mode of government of the Church of Scotland. The rule of the Church was placed in a General Assembly, with subordinate Provincial Synods, Presbyteries, and Kirk Sessions, by which its discipline was carried down to every member of a congregation. All that James could save was the right of being present at the General Assembly, and of fixing a time and place for its annual meeting. But James had no sooner succeeded to the English throne than he used his new power in a struggle to undo the work which had been done. In spite of his assent to an act legalizing its annual convention, he hindered any meeting of the General Assembly for five successive years by repeated prorogations. The protests of the clergy were roughly met. When nineteen ministers constituted themselves an Assembly they were banished as traitors from the realm. Of the leaders

who remained the boldest were summoned with Andrew Melville to confer with the King in England on his projects of change. On their refusal to betray the freedom of the Church they were committed to prison; and an epigram which Melville wrote on the usages of the English communion was seized on as a ground for bringing him before the English Privy Council. He was sent to the Tower, and released after some years of imprisonment only to go into exile. Deprived of their leaders, threatened with bonds and exile, deserted by the nobles, ill supported as yet by the mass of the people, the Scottish ministers bent before the pressure of the Crown. Bishops were allowed to act as presidents in their synods; and episcopacy was at last formally recognized in the Scottish Church. The pulpits were bridled. The General Assembly was brought to submission. The ministers and elders were deprived of their right of excommunicating offenders, save with a bishop's sanction. A Court of High Commission enforced the supremacy of the Crown. But with this assertion of his royal authority James was content. His aim was political rather than religious, and in seizing on the control of the Church through his organized prelacy, he held himself to have won back that mastery of his realm which the Reformation had reft from the Scottish Kings. The earlier policy of Charles followed his father's line of action. It effected little save a partial restoration of Church-lands, which the lords were forced to surrender. But Laud's vigorous action soon made itself felt. His first acts were directed rather to points of outer observance than to any attack on the actual fabric of Presbyterian organization. The Estates were induced to withdraw the control of ecclesiastical apparel from the Assembly, and to commit it to the Crown; a step soon followed by a resumption of their episcopal costume on the part of the Scotch bishops. When the Bishop of Moray preached before Charles in his rochet, on the King's visit to Edinburgh, it was the first instance of its use since the Reformation. The innovation was followed by the issue of a royal warrant which directed all ministers to use the surplice in divine worship. From costume, however, the busy minister soon passed to weightier matters. Many years had gone by since he had vainly invited James to draw his Scotch subjects "to a nearer conjunction with the liturgy and canons of this nation." "I sent him back again," said the

shrewd old King, "with the frivolous draft he had drawn. For all that, he feared not my anger, but assaulted me again with another ill-fangled platform to make that stubborn Kirk stoop more to the English platform; but I durst not play fast and loose with my word. He knows not the stomach of that people." But Laud knew how to wait, and his time had come at last. He was resolved to put an end to the Presbyterian character of the Scotch Church altogether, and to bring it to a uniformity with the Church of England. A book of canons issued by the sole authority of the King placed the government of the Church absolutely in the hands of its bishops; no Church Assembly might be summoned but by the King, no alteration in worship or discipline introduced but by his permission. As daring a stretch of the prerogative superseded what was known as Knox's Liturgy—the book of Common Order drawn up on the Genevan model by that Reformer, and generally used throughout Scotland—by a new Liturgy based on the English Book of Common Prayer. The liturgy and canons drawn up by four Scottish bishops were laid before Laud; in their composition the General Assembly had neither been consulted nor recognized; and taken together they formed the code of a political and ecclesiastical system which aimed at reducing Scotland to an utter subjection to the Crown. To enforce them on the land was to effect a revolution of the most serious kind. The books however were backed by a royal injunction, and Laud flattered himself that the revolution had been wrought.

Triumphant in Scotland, with the Scotch Church—as he fancied—at his feet, Laud's hand still fell heavily on the English Puritans. There were signs of a change of temper which might have made even a bolder man pause. Thousands of "the best," scholars, merchants, lawyers, farmers, were flying over the Atlantic to seek freedom and purity of religion in the wilderness. Great landowners and nobles were preparing to follow. Ministers were quitting their parsonages rather than abet the royal insult to the sanctity of the Sabbath. The Puritans who remained among the clergy were giving up their homes rather than consent to the change of the sacred table into an altar, or to silence in their protests against the new Popery. The noblest of living Englishmen refused to become the priest of a Church whose ministry could only be "bought

with servitude and forswearing." We have seen John Milton leave Cambridge, self-dedicated "to that same lot, however mean or high, to which time leads me and the will of Heaven." But the lot to which these called him was not the ministerial office to which he had been destined from his childhood. In later life he told bitterly the story, how he had been "Church-outed by the prelates." "Coming to some maturity of years, and perceiving what tyranny had invaded in the Church, that he who would take orders must subscribe slave, and take an oath withal, which unless he took with a conscience that would retch he must either straight perjure or split his faith, I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing." In spite therefore of his father's regrets, he retired to a new home which the scrivener had found at Horton, a village in the neighborhood of Windsor, and quietly busied himself with study and verse. The poetic impulse of the Renascence had been slowly dying away under the Stuarts. The stage was falling into mere coarseness and horror; Shakspere had died quietly at Stratford in Milton's childhood; the last and worst play of Ben Jonson appeared in the year of his settlement at Horton; and though Ford and Massinger still lingered on there were no successors for them but Shirley and Davenant. The philosophic and meditative taste of the age had produced indeed poetic schools of its own: poetic satire had become fashionable in Hall, better known afterwards as a bishop, and had been carried on vigorously by George Wither; the so-called "metaphysical" poetry, the vigorous and pithy expression of a cold and prosaic good sense, began with Sir John Davies, and buried itself in fantastic affectations in Donne; religious verse had become popular in the gloomy allegories of Quarles and the tender refinement which struggles through a jungle of puns and extravagances in George Herbert. But what poetic life really remained was to be found only in the caressing fancy and lively badinage of lyric singers like Herrick, whose grace is untouched by passion and often disfigured by coarseness and pedantry; or in the school of Spenser's more direct successors, where Browne in his pastorals, and the two Fletchers, Phineas and Giles, in their unreadable allegories, still preserved something of their master's sweetness, if they preserved nothing of his power. Milton was himself a Spenserian; he

owned to Dryden in later years "that Spenser was his original," and in some of his earliest lines at Horton he dwells lovingly on "the sage and solemn tones" of the "Faerie Queen," its "forests and enchantments drear, where more is meant than meets the ear." But of the weakness and affectation which characterized Spenser's successors he had not a trace. In the "Allegro" and "Penseroso," the first results of his retirement at Horton, we catch again the fancy and melody of the Elizabethan verse, the wealth of its imagery, its wide sympathy with nature and man. There is a loss, perhaps, of the older freedom and spontaneity of the Renascence, a rhetorical rather than passionate turn in the young poet, a striking absence of dramatic power, and a want of subtle precision even in his picturesque touches. Milton's imagination is not strong enough to identify him with the world which he imagines; he stands apart from it, and looks at it as from a distance, ordering it and arranging it at his will. But if in this respect he falls, both in his earlier and later poems, far below Shakspere or Spenser, the deficiency is all but compensated by his nobleness of feeling and expression, the severity of his taste, his sustained dignity, and the perfectness and completeness of his work. The moral grandeur of the Puritan breathes, even in these lighter pieces of his youth, through every line. The "Comus," planned as a masque for the festivities which the Earl of Bridgewater was holding at Ludlow Castle, rises into an almost impassioned pleading for the love of virtue.

The historic interest of Milton's "Comus" lies in its forming part of a protest made by the more cultured Puritans at this time against the gloomier bigotry which persecution was fostering in the party at large. The patience of Englishmen, in fact, was slowly wearing out. There was a sudden upgrowth of virulent pamphlets of the old Martin Marprelate type. Men, whose names no one asked, hawked libels, whose authorship no one knew, from the door of the tradesman to the door of the squire. As the hopes of a Parliament grew fainter, and men despaired of any legal remedy, violent and weak-headed fanatics came, as at such times they always come, to the front. Leighton, the father of the saintly Archbishop of that name, had given a specimen of their tone at the outset of his period, by denouncing the prelates as men of blood, Episcopacy as Antichrist, and the Popish queen as a daughter of

Heth. The "Histrio-mastix" of Prynne, a lawyer distinguished for his constitutional knowledge, but the most obstinate and narrow-minded of men, marked the deepening of Puritan bigotry under the fostering warmth of Laud's persecution. The book was an attack on players as the ministers of Satan, on theatres as the devil's chapels, on hunting, maypoles, the decking of houses at Christmas with evergreens, on cards, music, and false hair. The attack on the stage was as offensive to the more cultured minds among the Puritan party as to the Court itself; Selden and Whitelock took a prominent part in preparing a grand masque by which the Inns of Court resolved to answer its challenge, and in the following year Milton wrote his masque of "Comus" for Ludlow Castle. To leave Prynne, however, simply to the censure of wiser men than himself was too sensible a course for the angry Primate. No man was ever sent to prison before or since for such a sheer mass of nonsense; but a passage in the book was taken as a reflection on the Queen, and his sentence showed the hard cruelty of the Primate. Prynne was dismissed from the bar, deprived of his university degree, and set in the pillory. His ears were clipped from his head, and he was taken back to prison. But the storm of popular passion which was gathering was not so pressing a difficulty to the royal ministers at this time as the old difficulty of the exchequer. The ingenious devices of the Court lawyers, the revived prerogatives, the illegal customs, the fines and confiscations which were alienating one class after another and sowing in home after home the seeds of a bitter hatred to the Crown, were insufficient to meet the needs of the Treasury; and new exactions were necessary, at a time when the rising discontent made every new exaction a challenge to revolt. A fresh danger had suddenly appeared in an alliance of France and Holland which threatened English dominion over the Channel; and there were rumors of a proposed partition of the Spanish Netherlands between the two powers. It was necessary to put a strong fleet on the seas; and the money which had to be found at home was procured by a stretch of the prerogative which led afterwards to the great contest over ship-money. The legal research of Noy, one of the law officers of the Crown, found precedents among the records in the Tower for the provision of ships for the King's use by the port-towns of the kingdom,

and for the furnishing of their equipment by the maritime counties. The precedents dated from times when no permanent fleet existed, and when sea warfare was waged by vessels lent for the moment by the various ports. But they were seized as a means of equipping a permanent navy without cost to the exchequer; the first demand for ships was soon commuted into a demand of money for the payment of ships; and the writs which were issued to London and the chief English ports were enforced by fine and imprisonment. When Laud took the direction of affairs a more vigorous and unscrupulous impulse made itself felt. To Laud as to Wentworth, indeed, the King seemed over-cautious, the Star Chamber feeble, the judges over-scrupulous. "I am for Thorough," the one writes to the other in alternate fits of impatience at the slow progress they are making. Wentworth was anxious that his good work might not "be spoiled on that side." Laud echoed the wish, while he envied the free course of the Lord Lieutenant. "You have a good deal of honor here," he writes, "for your proceeding. Go on a' God's name. I have done with expecting of Thorough on this side." The financial pressure was seized by both to force the King on to a bolder course. "The debt of the Crown being taken off," Wentworth urged, "you may govern at your will." All pretence of precedents was thrown aside, and Laud resolved to find a permanent revenue in the conversion of the "ship-money," till now levied on ports and the maritime counties, into a general tax imposed by the royal will upon the whole country. "I know no reason," Wentworth had written significantly, "but you may as well rule the common lawyers in England as I, poor beagle, do here;" and the judges no sooner declared the new impost to be legal than he drew the logical deduction from their decision. "Since it is lawful for the King to impose a tax for the equipment of the navy, it must be equally so for the levy of an army: and the same reason which authorizes him to levy an army to resist, will authorize him to carry that army abroad that he may prevent invasion. Moreover what is law in England is law also in Scotland and Ireland. The decision of the judges will therefore make the King absolute at home and formidable abroad. Let him only abstain from war for a few years that he may habituate his subjects to the payment of that tax, and in the end he will find himself more powerful and respected than any

of his predecessors." But there were men who saw the danger to freedom in this levy of ship-money as clearly as Wentworth himself. The bulk of the country party abandoned all hope of English freedom. There was a sudden revival of the emigration to New England; and men of blood and fortune now prepared to seek a new home in the West. Lord Warwick secured the proprietorship of the Connecticut valley. Lord Saye and Sele and Lord Brooke began negotiations for transporting themselves to the New World. Oliver Cromwell is said, by a doubtful tradition, to have only been prevented from crossing the seas by a royal embargo. It is more certain that Hampden purchased a tract of land on the Narragansett. John Hampden, a friend of Eliot's, a man of consummate ability, of unequalled power of persuasion, of a keen intelligence, ripe learning, and a character singularly pure and lovable, had already shown the firmness of his temper in his refusal to contribute to the forced loan of 1627. He now repeated his refusal, declared ship-money an illegal impost, and resolved to rouse the spirit of the country by an appeal for protection to the law.

The news of Hampden's resistance thrilled through England at a moment when men were roused by the news of resistance in the north. The patience of Scotland had found an end at last. While England was waiting for the opening of the great cause of ship-money, peremptory orders from the King forced the clergy of Edinburgh to introduce the new service into their churches. But the Prayer Book was no sooner opened at the Church of St. Giles's than a murmur ran through the congregation, and the murmur soon grew into a formidable riot. The church was cleared, and the service read; but the rising discontent frightened the judges into a decision that the royal writ enjoined the purchase, and not the use, of the Prayer Book. Its use was at once discontinued, and the angry orders which came from England for its restoration were met by a shower of protests from every part of Scotland. The Duke of Lennox alone took sixty-eight petitions with him to the court; while ministers, nobles, and gentry poured into Edinburgh to organize the national resistance. The effect of these events in Scotland was at once seen in the open demonstration of discontent south of the border. The prison with which Laud had rewarded Prynne's bulky quarto

had tamed his spirit so little that a new tract written within its walls attacked the bishops as devouring wolves and lords of Lucifer. A fellow-prisoner, John Bastwick, declared in his "Litany" that "Hell was broke loose, and the Devils in surplices, hoods, copes, and rochets, were come among us." Burton, a London clergyman silenced by the High Commission, called on all Christians to resist the bishops as "robbers of souls, limbs of the Beast, and factors of Antichrist." Raving of this sort might have been passed by had not the general sympathy shown how fast the storm of popular passion was rising. Prynne and his fellow pamphleteers, when Laud dragged them before the Star Chamber as "trumpets of sedition," listened with defiance to their sentence of exposure in the pillory and imprisonment for life; and the crowd who filled Palace Yard to witness their punishment groaned at the cutting off of their ears, and "gave a great shout" when Prynne urged that the sentence on him was contrary to the law. A hundred thousand Londoners lined the road as they passed on the way to prison; and the journey of these "Martyrs," as the spectators called them, was like a triumphal progress. Startled as he was at the sudden burst of popular feeling, Laud remained dauntless as ever. Prynne's entertainers as he passed through the country were summoned before the Star Chamber, while the censorship struck fiercer blows at the Puritan press. But the real danger lay not in the libels of silly zealots but in the attitude of Scotland, and in the effect which was being produced in England at large by the trial of Hampden. For twelve days the cause of ship-money was solemnly argued before the full bench of judges. It was proved that the tax in past times had been levied only in cases of sudden emergency, and confined to the coast and port towns alone, and that even the show of legality had been taken from it by formal statute: it was declared a breach of the "fundamental laws" of England. The case was adjourned, but the discussion told not merely on England but on the temper of the Scots. Charles had replied to their petitions by a simple order to all strangers to leave the capital. But the Council at Edinburgh was unable to enforce his order; and the nobles and gentry before dispersing to their homes named a body of delegates, under the odd title of "the Tables," who carried on through the winter a series of negotiations with the Crown. The negotiations

were interrupted in the following spring by a renewed order for their dispersion, and for the acceptance of a Prayer Book, while the judges in England delivered at last their long-delayed decision on Hampden's case. Two judges only pronounced in his favor; though three followed them on technical grounds. The majority, seven in number, gave judgment against him. The broad principle was laid down that no statute prohibiting arbitrary taxation could be pleaded against the King's will. "I never read or heard," said Judge Berkley, "that lex was rex, but it is common and most true that rex is lex." Finch, the Chief Justice, summed up the opinions of his fellow judges. "Acts of Parliament to take away the King's royal power in the defence of his kingdom are void," he said: . . . . "they are void Acts of Parliament to bind the King not to command the subjects, their persons, and goods, and I say their money too, for no Acts of Parliament make any difference."

"I wish Mr. Hampden and others to his likeness," the Lord Deputy wrote bitterly from Ireland, "were well whipt into their right senses." Amidst the exultation of the Court over the decision of the judges, Wentworth saw clearly that Hampden's work had been done. His resistance had roused England to a sense of the danger to her freedom, and forced into light the real character of the royal claims. How stern and bitter the temper even of the noblest Puritans had become at last we see in the poem which Milton produced at this time, his elegy of "Lycidas." Its grave and tender lament is broken by a sudden flash of indignation at the dangers around the Church, at the "blind mouths that scarce themselves know how to hold a sheep-hook," and to whom "the hungry sheep look up, and are not fed," while "the grim wolf" of Rome "with privy paw daily devours apace, and nothing said!" The stern resolve of the people to demand justice on their tyrants spoke in his threat of the axe. Wentworth and Laud, and Charles himself, had yet to reckon with "that two-handed engine at the door" which stood "ready to smite once, and smite no more." But stern as was the general resolve, there was no need for immediate action, for the difficulties which were gathering in the north were certain to bring a strain on the Government which would force it to seek support from the people. The King's demand for immediate submission, which reached Edinburgh while England was waiting for the Hamp-

den judgment, at once gathered the whole body of remonstrants together round "the Tables" at Edinburgh; and a protestation, read at Edinburgh and Stirling, was followed, on Johnston of Warriston's suggestion, by a renewal of the Covenant with God which had been drawn up and sworn to in a previous hour of peril, when Mary was still plotting against Protestantism, and Spain was preparing its Armada. "We promise and swear," ran the solemn engagement at its close, "by the great name of the Lord our God, to continue in the profession and obedience of the said religion, and that we shall defend the same, and resist all their contrary errors and corruptions, according to our vocation and the utmost of that power which God has put into our hands all the days of our life." The Covenant was signed in the churchyard of the Grey Friars at Edinburgh, in a tumult of enthusiasm, "with such content and joy as those who, having long before been outlaws and rebels, are admitted again into covenant with God." Gentlemen and nobles rode with the documents in their pockets over the country, gathering subscriptions to it, while the ministers pressed for a general consent to it from the pulpit. But pressure was needless. "Such was the zeal of subscribers that for a while many subscribed with tears on their cheeks;" some were indeed reputed to have "drawn their own blood and used it in place of ink to underwrite their names." The force given to Scottish freedom by this revival of religious fervor was seen in the new tone adopted by the Covenanters. The Marquis of Hamilton, who came as Royal Commissioner to put an end to the quarrel, was at once met by demands for an abolition of the Court of High Commission, the withdrawal of the Books of Canons and Common Prayer, a free Parliament, and a free General Assembly. It was in vain that he threatened war; even the Scotch Council pressed Charles to give fuller satisfaction to the people. "I will rather die," the King wrote to Hamilton, "than yield to these impertinent and damnable demands;" but it was needful to gain time. "The discontents at home," wrote Lord Northumberland to Wentworth, "do rather increase than lessen;" and Charles was without money or men. It was in vain that he begged for a loan from Spain on promise of declaring war against Holland, or that he tried to procure two thousand troops from Flanders with which to occupy

Edinburgh. The loan and troops were both refused, and some contributions offered by the English Catholics did little to recruit the Exchequer. Charles had directed the Marquis to delay any decisive breach till the royal fleet appeared in the Forth; but it was hard to equip a fleet at all. Scotland indeed was sooner ready for war than the King. The Scotch volunteers who had been serving in the Thirty Years' War streamed home at the call of their brethren. General Leslie, a veteran trained under Gustavus, came from Sweden to take the command of the new forces. A voluntary war tax was levied in every shire. The danger at last forced the King to yield to the Scotch demands; but he had no sooner yielded than the concession was withdrawn, and the Assembly hardly met before it was called upon to disperse. By an almost unanimous vote, however, it resolved to continue its session. The innovations in worship and discipline were abolished, episcopacy was abjured, the bishops deposed, and the system of Presbyterianism re-established in its fullest extent. The news that Charles was gathering an army at York, and reckoning for support on the scattered loyalists in Scotland itself, was answered by the seizure of Edinburgh, Dumbarton, and Stirling; while 10,000 well-equipped troops under Leslie and the Earl of Montrose entered Aberdeen, and brought the Catholic Earl of Huntley a prisoner to the south. Instead of overawing the country, the appearance of the royal fleet in the Forth was the signal for Leslie's march with 20,000 men to the Border. Charles had hardly pushed across the Tweed, when the "old little crooked soldier," encamping on the hill of Dunse Law, fairly offered him battle.

Charles however, without money to carry on war, was forced to consent to the gathering of a free Assembly and of a Scotch Parliament. But in his eyes the pacification at Berwick was a mere suspension of arms; his summons of Wentworth from Ireland was a proof that violent measures were in preparation, and the Scots met the challenge by seeking for aid from France. The discovery of a correspondence between the Scotch leaders and the French court raised hopes in the King that an appeal to the country for aid against Scotch treason would still find an answer in English loyalty. Wentworth, who was now made Earl of Strafford, had never ceased to urge that the Scots should be whipped back to their

border; he now agreed with Charles that a Parliament should be called, the correspondence laid before it, and advantage taken of the burst of indignation on which the King counted to procure a heavy subsidy. While Charles summoned what from its brief duration is known as the Short Parliament, Strafford hurried to Ireland to levy forces. In fourteen days he had obtained money and men from his servile Parliament, and he came back flushed with his success, in time for the meeting of the Houses at Westminster. But the lesson failed in its effect. Every member of the Commons knew that Scotland was fighting the battle of English liberty. All hope of bringing them to any attack upon the Scots proved fruitless. The intercepted letters were quietly set aside, and the Commons declared as of old that redress of grievances must precede the grant of supplies. No subsidy could be granted till security was had for religion, for property, and for the liberties of Parliament. An offer to relinquish ship-money failed to draw Parliament from its resolve, and after three weeks' sitting it was dissolved. "Things must go worse before they go better," was the cool comment of St. John, one of the patriot leaders. But the country was strangely moved. "So great a defection in the kingdom," wrote Lord Northumberland, "hath not been known in the memory of man." Strafford alone stood undaunted. He urged that, by the refusal of the Parliament to supply the King's wants, Charles was "freed from all rule of government," and entitled to supply himself at his will. The Earl was bent upon war, and took command of the royal army, which again advanced to the north. But the Scots were ready to cross the border; forcing the passage of the Tyne in the face of an English detachment, they occupied Newcastle, and despatched from that town their proposals of peace. They prayed the King to consider their grievances, and, "with the advice and consent of the Estates of England convened in Parliament, to settle a firm and desirable peace." The prayer was backed by preparations for a march upon York, where Charles had abandoned himself to despair. Strafford's troops were a mere mob; neither by threats nor prayers could he recall them to their duty, and he was forced to own that two months were required before they could be fit for action. It was in vain that Charles won a truce. Behind him in fact England was all but in revolt. The London appren-

tices mobbed Laud at Lambeth, and broke up the sittings of the High Commission at St. Paul's. The war was denounced everywhere as "the Bishops' War," and the new levies murdered officers whom they suspected of Papistry, broke down altar-rails in every church they passed, and deserted to their homes. Two Peers, Lord Wharton and Lord Howard, ventured to lay before the King himself a petition for peace with the Scots; and though Strafford arrested and proposed to shoot them as mutineers, the English Council shrank from desperate courses. The King still strove to escape from the humiliation of calling a Parliament. He summoned a Great Council of the Peers at York. But his project broke down before its general repudiation by the nobles; and with wrath and shame at his heart Charles was driven to summon again the Houses to Westminster.

Section VI.—The Long Parliament, 1640—1644.*

If Strafford embodied the spirit of tyranny, John Pym, the leader of the Commons from the first meeting of the new Houses at Westminster, stands out for all after time as the embodiment of law. A Somersetshire gentleman of good birth and competent fortune, he entered on public life in the Parliament of 1614, and was imprisoned for his patriotism at its close. He had been a leading member in that of 1620, and one of the "twelve ambassadors" for whom James ordered chairs to be set at Whitehall. Of the band of patriots with whom he had stood side by side in the constitutional struggle against the earlier despotism of Charles he was almost the

* *Authorities.*—Clarendon's "History of the Rebellion," as Hallam justly says, "belongs rather to the class of memoirs" than of histories, and the rigorous analysis of it by Ranke shows the very different value of its various parts. Though the work will always retain a literary interest from its nobleness of style and the grand series of character-portraits which it embodies, the worth of its account of all that preceded the war is almost destroyed by the contrast between its author's conduct at the time and his later description of the Parliament's proceedings, as well as by the deliberate and malignant falsehood with which he has perverted the whole action of his parliamentary opponents. May's "History of the Long Parliament" is fairly accurate and impartial; but the basis of any real account of it must be found in its own proceedings as they have been preserved in the notes of Sir Ralph Verney and Sir Simonds D'Ewes. The last remain unpublished; but Mr. Forster has drawn much from them in his two works, "The Grand

sole survivor. Coke had died of old age; Cotton's heart was broken by oppression; Eliot had perished in the Tower; Wentworth had apostatized. Pym alone remained, resolute, patient as of old; and as the sense of his greatness grew silently during the eleven years of deepening misrule, the hope and faith of better things clung almost passionately to the man who never doubted of the final triumph of freedom and the law. At their close, Clarendon tells us, in words all the more notable for their bitter tone of hate, "he was the most popular man, and the most able to do hurt, that has lived at any time." He had shown he knew how to wait, and when waiting was over he showed he knew how to act. On the eve of the Long Parliament he rode through England to quicken the electors to a sense of the crisis which had come at last; and on the assembling of the Commons he took his place, not merely as a member for Tavistock, but as their acknowledged head. Few of the country gentlemen, indeed, who formed the bulk of the members, had sat in any previous House; and of the few, none represented in so eminent a way the Parliamentary tradition on which the coming struggle was to turn. Pym's eloquence, inferior in boldness and originality to that of Eliot or Wentworth, was better by its massive and logical force to convince and guide a great party; and it was backed by a calmness of temper, a dexterity and order in the management of public business, and a practical power of shaping the course of debate, which gave a form and method to Parliamentary proceedings such as they had never had before. Valuable, however, as these qualities were, it was a yet higher quality which raised Pym into the greatest, as he was the first,

Remonstrance" and "The Arrest of the Five Members." The collections of state-papers by Rushworth and Nalson are indispensable for this period. It is illustrated by a series of memoirs, of very different degrees of value, such as those of Whitelock, Ludlow, and Sir Philip Warwick, as well as by works like Mrs. Hutchinson's memoir of her husband, or Baxter's "Autobiography." For Irish affairs we have a vast store of materials in the Ormond papers and letters collected by Carte; for Scotland, "Baillie's Letters" and Mr. Burton's History. Lingard is useful for information as to intrigues with the Catholics in England and Ireland; and Guizot directs special attention to the relations with foreign powers. Pym has been fairly sketched with other statesmen of the time by Mr. Forster in his "Statesmen of the Commonwealth," and in an Essay on him by Mr. Goldwin Smith. A good deal of valuable research for the period in general is to be found in Mr. Sandford's "Illustrations of the Great Rebellion." (Mr. Gardiner has now carried on his History to 1644.—Ed.)

of Parliamentary leaders. Of the five hundred members who sat round him at St. Stephen's, he was the one man who had clearly foreseen, and as clearly resolved how to meet, the difficulties which lay before them. It was certain that Parliament would be drawn into a struggle with the Crown. It was probable that in such a struggle the House of Commons would be hampered, as it had been hampered before, by the House of Lords. The legal antiquaries of the older constitutional school stood helpless before such a conflict of co-ordinate powers, a conflict for which no provision had been made by the law, and on which precedents threw only a doubtful and conflicting light. But with a knowledge of precedent as great as their own, Pym rose high above them in his grasp of constitutional principles. He was the first English statesman who discovered, and applied to the political circumstances around him, what may be called the doctrine of constitutional proportion. He saw that as an element of constitutional life Parliament was of higher value than the Crown; he saw, too, that in Parliament itself the one essential part was the House of Commons. On these two facts he based his whole policy in the contest which followed. When Charles refused to act with the Parliament, Pym treated the refusal as a temporary abdication on the part of the sovereign, which vested the executive power in the two Houses until new arrangements were made. When the Lords obstructed public business, he warned them that obstruction would only force the Commons "to save the kingdom alone." Revolutionary as these principles seemed at the time, they have both been recognized as bases of our constitution since the days of Pym. The first principle was established by the Convention and Parliament which followed on the departure of James the Second; the second by the acknowledgment on all sides since the Reform Bill of 1832 that the government of the country is really in the hands of the House of Commons, and can only be carried on by ministers who represent the majority of that House. Pym's temper, indeed, was the very opposite of the temper of a revolutionist. Few natures have ever been wider in their range of sympathy or action. Serious as his purpose was, his manners were genial, and even courtly: he turned easily from an invective against Strafford to a chat with Lady Carlisle; and the grace and gaiety of his social tone,

even when the care and weight of public affairs were bringing him to his grave, gave rise to a hundred silly scandals among the prurient royalists. It was this striking combination of genial versatility with a massive force in his nature which marked him out from the first moment of power as a born ruler of men. He proved himself at once the subtlest of diplomatists and the grandest of demagogues. He was equally at home in tracking the subtle intricacies of royalist intrigues, or in kindling popular passion with words of fire. Though past middle life when his work really began, for he was born in 1584, four years before the coming of the Armada, he displayed from the first meeting of the Long Parliament the qualities of a great administrator, an immense faculty for labor, a genius for organization, patience, tact, a power of inspiring confidence in all whom he touched, calmness and moderation under good fortune or ill, an immovable courage, an iron will. No English ruler has ever shown greater nobleness of natural temper or a wider capacity for government than the Somersetshire squire whom his enemies, made clear-sighted by their hate, greeted truly enough as "King Pym."

His ride over England with Hampden on the eve of the elections had been hardly needed, for the summons of a Parliament at once woke the kingdom to a fresh life. The Puritan emigration to New England was suddenly and utterly suspended; "the change," said Winthrop, "made all men to stay in England in expectation of a new world." The public discontent spoke from every Puritan pulpit, and expressed itself in a sudden burst of pamphlets, the first-fruits of the thirty thousand which were issued in the next twenty years, and which turned England at large into a school of political discussion. The resolute looks of the members as they gathered at Westminster contrasted with the hesitating words of the King, and each brought from borough or county a petition of grievances. Fresh petitions were brought every day by bands of citizens or farmers. Forty committees were appointed to examine and report on them, and their reports formed the grounds on which the Commons acted. Prynne and his fellow "martyrs," recalled from their prisons, entered London in triumph amidst the shouts of a great multitude who strewed laurel in their path. The Commons dealt roughly with the agents of the royal system. In every county a list of "delinquents," or

officers who had carried out the plans of the government, was ordered to be prepared and laid before the House. But their first blow was struck at the leading ministers of the King. Even Laud was not the centre of so great and universal a hatred as the Earl of Strafford. Strafford's guilt was more than the guilt of a servile instrument of tyranny, it was the guilt of "that grand apostate to the Commonwealth who," in the terrible words which closed Lord Digby's invective, "must not expect to be pardoned in this world till he be despatched to the other." He was conscious of his danger, but Charles forced him to attend the Court; and with characteristic boldness he resolved to anticipate attack by accusing the Parliamentary leaders of a treasonable correspondence with the Scots. He was just laying his scheme before Charles when the news reached him that Pym was at the bar of the Lords with his impeachment for high treason. "With speed," writes an eye-witness, "he comes to the House: he calls rudely at the door," and, "with a proud glooming look, makes towards his place at the board-head. But at once many bid him void the House, so he is forced in confusion to go to the door till he was called." He was only recalled to hear his committal to the Tower. He was still resolute to retort the charge of treason on his foes, and "offered to speak, but was commanded to be gone without a word." The keeper of the Black Rod demanded his sword as he took him in charge. "This done, he makes through a number of people towards his coach, no man capping to him, before whom that morning the greatest of all England would have stood uncovered." The blow was quickly followed up. Windebank, the Secretary of State, was charged with corrupt favoring of recusants, and escaped to France; Finch, the Lord Keeper, was impeached, and fled in terror over-sea. Laud himself was thrown into prison. The shadow of what was to come falls across the pages of his diary, and softens the hard temper of the man into a strange tenderness. "I stayed at Lambeth till the evening," writes the Archbishop, "to avoid the gaze of the people. I went to evening prayer in my chapel. The Psalms of the day and chapter fifty of Isaiah gave me great comfort. God make me worthy of it, and fit to receive it. As I went to my barge, hundreds of my poor neighbors stood there and prayed for my safety and return to my house. For which I bless God and them."

Charles was forced to look helplessly on at the wreck of the royal system, for the Scotch army was still encamped in the north; and the Parliament, which saw in the presence of the Scots a security against its own dissolution, was in no hurry to vote the money necessary for their withdrawal. "We cannot do without them," Strode honestly confessed, "the Philistines are still too strong for us." One by one the lawless acts of Charles's government were undone. Ship-money was declared illegal, the judgment in Hampden's case annulled, and one of the judges committed to prison. A statute declaring "the ancient right of the subjects of this kingdom that no subsidy, custom, impost, or any charge whatsoever, ought or may be laid or imposed upon any merchandise exported or imported by subjects, denizens, or aliens, without common consent of Parliament," put an end forever to all pretensions to a right of arbitrary taxation on the part of the Crown. A Triennial Bill enforced the assembly of the Houses every three years, and bound the returning officers to proceed to election if the Royal writ failed to summon them. A Committee of Religion had been appointed to consider the question of Church Reform, and on its report the Commons passed a bill for the removal of bishops from the House of Lords.

The King made no sign of opposition. He was known to be resolute against the abolition of Episcopacy; but he announced no purpose of resisting the expulsion of the bishops from the Peers. Strafford's life he was determined to save; but he threw no obstacle in the way of his impeachment. The trial of the Earl began in Westminster Hall, and the whole of the House of Commons appeared to support it. The passion which the cause excited was seen in the loud cries of sympathy or hatred which burst from the crowded benches on either side. For fifteen days Strafford struggled with a remarkable courage and ingenuity against the list of charges, and melted his audience to tears by the pathos of his defence. But the trial was suddenly interrupted. Though tyranny and misgovernment had been conclusively proved against him, the technical proof of treason was weak. "The law of England," to use Hallam's words, "is silent as to conspiracies against itself," and treason by the Statute of Edward the Third was restricted to a levying of war against the King or a compassing of his death. The Commons endeavored to strengthen their case by

bringing forward the notes of a meeting of a Committee of the Commons in which Strafford had urged the use of his Irish troops "to reduce this kingdom;" but the Lords would only admit the evidence on condition of wholly reopening the case. Pym and Hampden remained convinced of the sufficiency of the impeachment; but the Commons broke loose from their control, and, guided by St. John and Henry Marten, resolved to abandon these judicial proceedings, and fall back on the resource of a Bill of Attainder. Their course has been bitterly censured by some whose opinion in such a matter is entitled to respect. But the crime of Strafford was none the less a crime that it did not fall within the scope of the Statute of Treasons. It is impossible indeed to provide for some of the greatest dangers which can happen to national freedom by any formal statute. Even now a minister might avail himself of the temper of a Parliament elected in some moment of popular panic, and, though the nation returned to its senses, might simply by refusing to appeal to the country govern in defiance of its will. Such a course would be technically legal, but such a minister would be none the less a criminal. Strafford's course, whether it fell within the Statute of Treasons or no, was from beginning to end an attack on the freedom of the whole nation. In the last resort a nation retains the right of self-defence, and the Bill of Attainder is the assertion of such a right for the punishment of a public enemy who falls within the scope of no written law. To save Strafford and Episcopacy Charles seemed to assent to a proposal for entrusting the offices of State to the leaders of the Parliament, with the Earl of Bedford as Lord Treasurer; the only conditions he made were that Episcopacy should not be abolished nor Strafford executed. But the negotiations were interrupted by Bedford's death, and by the discovery that Charles had been listening all the while to counsellors who proposed to bring about his end by stirring the army to march on London, seize the Tower, free Strafford, and deliver the King from his thraldom to Parliament. The discovery of the Army Plot sealed Strafford's fate. The Londoners were roused to frenzy, and as the Peers gathered at Westminster crowds surrounded the House with cries of "Justice." On May 8 the Lords passed the Bill of Attainder. The Earl's one hope was in the King, but two days later the royal assent was given, and he passed to his doom. Strafford died as he had lived. His

friends warned him of the vast multitude gathered before the Tower to witness his fall. "I know how to look death in the face, and the people too," he answered proudly. "I thank God I am no more afraid of death, but as cheerfully put off my doublet at this time as ever I did when I went to bed." As the axe fell, the silence of the great multitude was broken by a universal shout of joy. The streets blazed with bonfires. The bells clashed out from every steeple. "Many," says an observer, "that came to town to see the execution rode in triumph back, waving their hats, and with all expressions of joy through every town they went, crying, 'His head is off! His head is off!'"

The failure of the attempt to establish a Parliamentary ministry, the discovery of the Army Plot, the execution of Strafford, were the turning points in the history of the Long Parliament. Till May there was still hope for an accommodation between the Commons and the Crown by which the freedom that had been won might have been taken as the base of a new system of government. But from that hour little hope of such an agreement remained. On the one hand, the air, since the army conspiracy, was full of rumors and panic; the creak of a few boards revived the memory of the Gunpowder Plot, and the members rushed out of the House of Commons in the full belief that it was undermined. On the other hand, Charles regarded his consent to the new measures as having been extorted by force, and to be retracted at the first opportunity. Both Houses, in their terror, swore to defend the Protestant religion and the public liberties, an oath which was subsequently exacted from every one engaged in civil employment, and voluntarily taken by the great mass of the people. The same terror of a counter-revolution induced Hyde and the "moderate men" in the Commons to agree to a bill providing that the present Parliament should not be dissolved but by its own consent. Of all the demands of the Parliament this was the first that could be called distinctly revolutionary. To consent to it was to establish a power permanently co-ordinate with the Crown. Charles signed the bill without protest, but he was already planning the means of breaking the Parliament. Hitherto, the Scotch army had held him down, but its payment and withdrawal could no longer be delayed, and a pacification was arranged between the two countries. The Houses hastened to

complete their task of reform. The irregular jurisdictions of the Council of the North and the Court of the Marches of Wales had been swept away; and the civil and criminal jurisdiction of the Star Chamber and the Court of High Commission, the last of the extraordinary courts which had been the support of the Tudor monarchy, were now summarily abolished. The work was pushed hastily on, for haste was needed. The two armies had been disbanded; and the Scots were no sooner on their way homeward than the King resolved to bring them back. In spite of prayers from the Parliament he left London for Edinburgh, yielded to every demand of the Assembly and the Scotch Estates, attended the Presbyterian worship, lavished titles and favors on the Earl of Argyle and the patriot leaders, and gained for a few months a popularity which spread dismay in the English Parliament. Their dread of his designs was increased when he was found to have been intriguing all the while with the Earl of Montrose—who had seceded from the patriot party before his coming, and been rewarded for his secession with imprisonment in the castle of Edinburgh—and when Hamilton and Argyle withdrew suddenly from the capital, and charged the King with a treacherous plot to seize and carry them out of the realm. The fright was fanned to frenzy by news which came suddenly from Ireland, where the fall of Strafford had put an end to all semblance of rule. The disbanded soldiers of the army he had raised spread over the country, and stirred the smouldering disaffection into a flame. A conspiracy, organized with wonderful power and secrecy, burst forth in Ulster, where the confiscation of the Settlement had never been forgiven, and spread like wildfire over the centre and west of the island. Dublin was saved by a mere chance; but in the open country the work of murder went on unchecked. Thousands of English people perished in a few days, and rumor doubled and trebled the number. Tales of horror and outrage, such as maddened our own England when they reached us from Cawnpore, came day after day over the Irish Channel. Sworn depositions told how husbands were cut to pieces in presence of their wives, their children's brains dashed out before their faces, their daughters brutally violated and driven out naked to perish frozen in the woods. "Some," says May, "were burned on set purpose, others drowned for sport or pastime, and if they swam kept from landing with poles, or shot, or

murdered in the water; many were buried quick, and some set into the earth breast-high and there left to famish." Much of all this was the wild exaggeration of panic. But the revolt was unlike any earlier rising in its religious character. It was no longer a struggle, as of old, of Celt against Saxon, but of Catholic against Protestant. The Papists within the Pale joined hands in it with the wild kernes outside the Pale. The rebels called themselves "Confederate Catholics," resolved to defend "the public and free exercise of the true and Catholic Roman religion." The panic waxed greater when it was found that they claimed to be acting by the King's commission, and in aid of his authority. They professed to stand by Charles and his heirs against all that should "directly and indirectly endeavor to suppress their royal prerogatives." They showed a Commission, purporting to have been issued by royal command at Edinburgh, and styled themselves "the King's army." The Commission was a forgery, but belief in it was quickened by the want of all sympathy with the national honor which Charles displayed. To him the revolt seemed a useful check on his opponents. "I hope," he wrote coolly, when the news reached him, "this ill news of Ireland may hinder some of these follies in England." Above all, it would necessitate the raising of an army, and with an army at his command he would again be the master of the Parliament. The Parliament, on the other hand, saw in the Irish revolt the disclosure of a vast scheme for a counter-revolution, of which the withdrawal of the Scotch army, the reconciliation of Scotland, the intrigues at Edinburgh, were all parts. Its terror was quickened into panic by the exultation of the royalists at the King's return, and by the appearance of a royalist party in the Parliament itself. The new party had been silently organized by Hyde, the future Lord Clarendon. With him stood Lord Falkland, a man learned and accomplished, the centre of a circle which embraced the most liberal thinkers of his day, a keen reasoner and able speaker, whose intense desire for liberty of religious thought, which he now saw threatened by the dogmatism of the time, estranged him from Parliament, while his dread of a conflict with the Crown, his passionate longing for peace, his sympathy for the fallen, led him to struggle for a King whom he distrusted, and to die in a cause that was not his own. Behind Falkland and Hyde

soon gathered a strong force of supporters; chivalrous soldiers like Sir Edmund Verney ("I have eaten the King's bread and served him now thirty years, and I will not do so base a thing as to desert him"), as well as men frightened by the rapid march of change or by the dangers which threatened Episcopacy and the Church, the partisans of the Court, and the time-servers who looked forward to a new triumph of the Crown. With a broken Parliament, and perils gathering without, Pym resolved to appeal for aid to the nation itself. The Grand Remonstrance which he laid before the House was a detailed narrative of the work which the Parliament had done, the difficulties it had surmounted, and the new dangers which lay in its path. The Parliament had been charged with a design to abolish Episcopacy, it declared its purpose to be simply that of reducing the power of bishops. Politically it repudiated the taunt of revolutionary aims. It demanded only the observance of the existing laws against recusancy, securities for the due administration of justice, and the employment of ministers who possessed the confidence of Parliament. The new King's party fought fiercely, debate followed debate, the sittings were prolonged till lights had to be brought in; and it was only at midnight, and by a majority of eleven, that the Remonstrance was finally adopted. On an attempt of the minority to offer a formal protest against a subsequent vote for its publication the slumbering passion broke out into a flame. "Some waved their hats over their heads, and others took their swords in their scabbards out of their belts, and held them by the pommels in their hands, setting the lower part on the ground." Only Hampden's coolness and tact averted a conflict. The Remonstrance was felt on both sides to be a crisis in the struggle. "Had it been rejected," said Cromwell, as he left the House, "I would have sold to-morrow all I possess, and left England for ever." Listened to sullenly by the King, it kindled afresh the spirit of the country. London swore to live and die with the Parliament; associations were formed in every county for the defence of the Houses; and when the guard which the Commons had asked for in the panic of the Army Plot was withdrawn by the King, the populace crowded down to Westminster to take its place.

The question which had above all broken the unity of the Parliament had been the question of the Church. All were

agreed on the necessity of reform, and one of the first acts of the Parliament had been to appoint a Committee of Religion to consider the question. The bulk of the Commons as of the Lords were at first against any radical changes in the constitution or doctrines of the Church. But within as without the House the general opinion was in favor of a reduction of the power and wealth of the prelates, as well as of the jurisdiction of the Church Courts. Even among the bishops themselves, the more prominent saw the need for consenting to the abolition of Chapters and Bishops' Courts, as well as to the election of a council of ministers in each diocese, which had been suggested by Archbishop Usher as a check on episcopal autocracy. A scheme to this effect was drawn up by Bishop Williams of Lincoln; but it was far from meeting the wishes of the general body of the Commons. Pym and Lord Falkland demanded, in addition to these changes, a severance of the clergy from all secular or state offices, and an expulsion of the bishops from the House of Lords. Such a measure seemed needed to restore the independence of the Peers; for the number and servility of the bishops were commonly strong enough to prevent any opposition to the Crown. There was, however, a growing party which pressed for the abolition of Episcopacy altogether. The doctrines of Cartwright had risen into popularity under the persecution of Laud, and Presbyterianism was now a formidable force among the middle classes. Its chief strength lay in the eastern counties and in London, where a few ministers such as Calamy and Marshall had formed a committee for its diffusion; while in Parliament it was represented by Lord Mandeville and some others. In the Commons Sir Harry Vane represented a more extreme party of reformers, the Independents of the future, whose sentiments were little less hostile to Presbyterianism than to Episcopacy, but who acted with the Presbyterians for the present, and formed a part of what became known as the "root and branch party," from its demand for the extirpation of prelacy. The attitude of Scotland in the great struggle against tyranny, and the political advantages of a religious union between the two kingdoms, as well as the desire to knit the English Church more closely to the general body of Protestantism, gave force to the Presbyterian party. Milton, who after the composition of his "Lycidas" had spent a year in foreign travel, returned

to throw himself on this ground into the theological strife. He held it "an unjust thing that the English should differ from all Churches as many as be reformed." In spite of this pressure, however, and of a Presbyterian petition from London with fifteen thousand signatures to the same purport, the Committee of Religion reported in favor of the moderate reforms proposed by Falkland and Pym; and a bill for the removal of bishops from the House of Peers passed the Commons almost unanimously. Rejected by the Lords on the eve of the King's journey to Scotland, it was again introduced on his return. Pym and his colleagues, anxious to close the disunion in their ranks, sought to end the pressure of the Presbyterian zealots, and the dread of the Church party, by taking their stand on the compromise suggested by the Committee of Religion in the spring. But in spite of violent remonstrances from the Commons the bill still hung fire among the Peers. The delay roused the excited crowd of Londoners who gathered round Whitehall; the bishops' carriages were stopped, and the prelates themselves rabbled on their way to the House. The angry pride of Williams induced ten of his fellow bishops to declare themselves prevented from attendance in Parliament, and to protest against all acts done in their absence as null and void. The protest was met at once on the part of the Peers by the committal of the prelates who had signed it to the Tower. But the contest gave a powerful aid to the projects of the King. The courtiers declared openly that the rabbling of the bishops proved that there was "no free Parliament," and strove to bring about fresh outrages by gathering troops of officers and soldiers of fortune, who were seeking for employment in the Irish war, and pitting them against the crowds at Whitehall. The brawls of the two parties, who gave each other the nicknames of "Roundheads" and "Cavaliers," created fresh alarm in the Parliament; but Charles persisted in refusing it a guard. "On the honor of a King," he engaged to defend them from violence as completely as his own children, but the answer had hardly been given when his attorney appeared at the bar of the Lords, and accused Hampden, Pym, Hollis, Strode, and Haselrig of high treason in their correspondence with the Scots. A herald-at-arms appeared at the bar of the Commons, and demanded the surrender of the five members. If Charles believed himself to be within legal forms, the Com-

mons saw a mere act of arbitrary violence in a charge which proceeded personally from the King, which set aside the most cherished privileges of Parliament, and summoned the accused before a tribunal which had no pretence to a jurisdiction over them. The Commons simply promised to take the demand into consideration, and again requested a guard. "I will reply to-morrow," said the King. On the morrow he summoned the gentlemen who clustered round Whitehall to follow him, and, embracing the Queen, promised her that in an hour he would return master of his kingdom. A mob of Cavaliers joined him as he left the palace, and remained in Westminster Hall as Charles, accompanied by his nephew, the Elector-Palatine, entered the House of Commons. "Mr. Speaker," he said, "I must for a time borrow your chair!" He paused with a sudden confusion as his eye fell on the vacant spot where Pym commonly sat: for at the news of his approach the House had ordered the five members to withdraw. "Gentlemen," he began in slow broken sentences, "I am sorry for this occasion of coming unto you. Yesterday I sent a Sergeant-at-arms upon a very important occasion, to apprehend some that by my command were accused of high treason, whereunto I did expect obedience, and not a message." Treason, he went on, had no privilege, "and therefore I am come to know if any of these persons that were accused are here." There was a dead silence, only broken by his reiterated "I must have them wheresoever I find them." He again paused, but the stillness was unbroken. Then he called out, "Is Mr. Pym here?" There was no answer; and Charles, turning to the Speaker, asked him whether the five members were there. Lenthall fell on his knees; "I have neither eyes to see," he replied, "nor tongue to speak in this place, but as this House is pleased to direct me." "Well, well," Charles angrily retorted, "'tis no matter. I think my eyes are as good as another's!" There was another long pause, while he looked carefully over the ranks of members. "I see," he said at last, "all the birds are flown. I do expect you will send them to me as soon as they return hither." If they did not, he added, he would seek them himself; and with a closing protest that he never intended any force, "he went out of the House," says an eye-witness, "in a more discontented and angry passion than he came in."

Nothing but the absence of the five members, and the calm dignity of the Commons, had prevented the King's outrage from ending in bloodshed. "It was believed," says Whitelock, who was present at the scene, "that if the King had found them there, and called in his guards to have seized them, the members of the House would have endeavored the defence of them, which might have proved a very unhappy and sad business." Five hundred gentlemen of the best blood in England would hardly have stood tamely by while the bravos of Whitehall laid hands on their leaders in the midst of the Parliament. But Charles was blind to the danger of his course. The five members had taken refuge in the city, and it was there that on the next day the King himself demanded their surrender from the aldermen at Guildhall. Cries of "Privilege" rang round him as he returned through the streets: the writs issued for the arrest of the five were disregarded by the Sheriffs, and a proclamation issued four days later, declaring them traitors, passed without notice. Terror drove the Cavaliers from Whitehall, and Charles stood absolutely alone; for the outrage had severed him for the moment from his new friends in the Parliament, and from the ministers, Falkland and Colepepper, whom he had chosen among them. But lonely as he was, Charles had resolved on war. The Earl of Newcastle was despatched to muster a royal force in the north; and on the tenth of January news that the five members were about to return in triumph to Westminster drove Charles from Whitehall. He retired to Hampton Court and to Windsor, while the Trained Bands of London and Southwark on foot, and the London watermen on the river, all sworn "to guard the Parliament, the Kingdom, and the King," escorted Pym and his fellow-members along the Thames to the House of Commons. Both sides prepared for the coming struggle. The Queen sailed from Dover with the Crown jewels to buy munitions of war. The Cavaliers again gathered round the King, and the royalist press flooded the country with State papers drawn up by Hyde. On the other hand, the Commons resolved by vote to secure the great arsenals of the kingdom, Hull, Portsmouth, and the Tower; while mounted processions of freeholders from Buckinghamshire and Kent traversed London on their way to St. Stephen's, vowing to live and die with the Parliament. The Lords were

scared out of their policy of obstruction by Pym's bold announcement of the new position taken by the House of Commons. "The Commons," said their leader, "will be glad to have your concurrence and help in saving the kingdom; but if they fail of it, it should not discourage them in doing their duty. And whether the kingdom be lost or saved, they shall be sorry that the story of this present Parliament should tell posterity that in so great a danger and extremity the House of Commons should be enforced to save the kingdom alone." The effect of Pym's words was seen in the passing of the bill for excluding bishops from the House of Lords. The great point, however, was to secure armed support from the nation at large, and here both sides were in a difficulty. Previous to the innovations introduced by the Tudors, and which had been already questioned by the Commons in a debate on pressing soldiers, the King in himself had no power of calling on his subjects generally to bear arms, save for purposes of restoring order or meeting foreign invasion. On the other hand, no one contended that such a power had ever been exercised by the two Houses without the King; and Charles steadily refused to consent to a Militia bill, in which the command of the national force was given in every county to men devoted to the Parliamentary cause. Both parties therefore broke through constitutional precedent, the Parliament in appointing the Lord Lieutenants who commanded the Militia by ordinance of the two Houses, Charles in levying forces by royal commissions of array. The King's great difficulty lay in procuring arms, and on the twenty-third of April he suddenly appeared before Hull, the magazine of the north, and demanded admission. The new governor, Sir John Hotham, fell on his knees, but refused to open the gates: and the avowal of his act by the Parliament was followed by the withdrawal of the royalist party among its members from their seats at Westminster. Falkland, Colepepper and Hyde, with thirty-two peers and sixty members of the House of Commons, joined Charles at York; and Lyttelton, the Lord Keeper, followed with the Great Seal. They aimed at putting a check on the King's projects of war, and their efforts were backed by the general opposition of the country. A great meeting of the Yorkshire freeholders which he convened on Heyworth Moor ended in a petition praying him to be reconciled to the

Parliament, and in spite of gifts of plate from the Universities and nobles of his party, arms and money were still wanting for his new levies. The two Houses, on the other hand, gained in unity and vigor by the withdrawal of the royalists. The militia was rapidly enrolled, Lord Warwick named to the command of the fleet, and a loan opened in the city to which the women brought even their wedding rings. The tone of the two Houses had risen with the threat of force: and their last proposals demanded the powers of appointing and dismissing the royal ministers, naming guardians for the royal children, and of virtually controlling military, civil, and religious affairs. "If I granted your demands," replied Charles, "I should be no more than the mere phantom of a king."

Section VII.—The Civil War, July, 1642—August, 1646.

The breaking off of negotiations was followed on both sides by preparations for immediate war. Hampden, Pym, and Hollis became the guiding spirits of a Committee of Public Safety which was created by Parliament as its administrative organ; English and Scotch officers were drawn from the Low Countries, and Lord Essex named commander of an army, which soon rose to twenty thousand foot and four thousand horse. The confidence on the Parliamentary side was great; "we all thought one battle would decide," Baxter confessed after the first encounter; for the King was almost destitute of money and arms, and in spite of his strenuous efforts to raise recruits he was embarrassed by the reluctance of his own adherents to begin the struggle. Resolved, however, to force on a contest, he raised the Royal Standard at Nottingham "on the evening of a very stormy and tempestuous day," but the country made no answer to his appeal; while Essex, who had quitted London amidst the shouts of a great multitude, with orders from the Parliament to follow the King, "and by battle

* *Authorities.*—To those before given we may add Warburton's biography of Prince Rupert, Mr. Clements Markham's life of Fairfax, the Fairfax Correspondence, and Ludlow's "Memoirs." Sprigg's "Anglia Rediviva" gives an account of the New Model and its doings. For Cromwell, the primary authority is Mr. Carlyle's "Life and Letters," an invaluable store of documents, edited with the care of an antiquary and the genius of a poet. Clarendon, who now becomes of greater value, gives a good account of the Cornish rising.

or other way rescue him from his perfidious counsellors and restore him to Parliament," mustered his army at Northampton. Charles had but a handful of men, and the dash of a few regiments of horse would have ended the war; but Essex shrank from a decisive stroke, and trusted to reduce the King to submission by a show of force. As Charles fell back on Shrewsbury, Essex too moved westward and occupied Worcester. But the whole face of affairs suddenly changed. Catholics and royalists rallied fast to the King's standard, and a bold march on London drew Essex from Worcester to protect the capital. The two armies fell in with one another on the field of Edgehill, near Banbury. The encounter was a surprise, and the battle which followed was little more than a confused combat of horse. At its outset the desertion of Sir Faithful Fortescue with a whole regiment threw the Parliamentary forces into disorder, while the royalist horse on either wing drove the cavalry of the enemy from the field; but the foot soldiers of Lord Essex broke the infantry which formed the centre of the King's line, and though his nephew, Prince Rupert, brought back his squadrons in time to save Charles from capture or flight, the night fell on a drawn battle. The moral advantage, however, rested with the King. Essex had learned that his troopers were no match for the Cavaliers, and his withdrawal to Warwick left open the road to the capital. Rupert pressed for an instant march on London, but the proposal found stubborn opponents among the moderate royalists, who dreaded the complete triumph of Charles as much as his defeat. The King therefore paused for the time at Oxford, where he was received with uproarious welcome; and when the cowardice of its garrison delivered Reading to Rupert's horse, and his daring capture of Brentford drew the royal army in his support almost to the walls of the capital, the panic of the Londoners was already over, and the junction of their trainbands with the army of Essex forced Charles to fall back again on his old quarters. But though the Parliament rallied quickly from the blow of Edgehill, the war, as its area widened through the winter, went steadily for the King. The fortification of Oxford gave him a firm hold on the midland counties; while the balance of the two parties in the north was overthrown by the march of the Earl of Newcastle, with the force he had raised in Northumberland, upon York. Lord Fairfax, the Parliamen-

tary leader in that county, was thrown back on the manufacturing towns of the West Riding, where Puritanism found its stronghold; and the arrival of the Queen with arms from Holland encouraged the royal army to push its scouts across the Trent, and threaten the eastern counties, which held firmly for the Parliament. The stress of the war was shown by the vigorous exertions of the two Houses. Some negotiations which had gone on into the spring were broken off by the old demand that the King should return to his Parliament; London was fortified; and a tax of two millions a year was laid on the districts which adhered to the Parliamentary cause. Essex, whose army had been freshly equipped, was ordered to advance upon Oxford; but though the King held himself ready to fall back on the west, the Earl shrank from again risking his raw army in an encounter. He confined himself to the recapture of Reading, and to a month of idle encampment round Brill.

But while disease thinned his ranks and the royalists beat up his quarters the war went more and more for the King. The inaction of Essex enabled Charles to send a part of his small force at Oxford to strengthen a royalist rising in the west. Nowhere was the royal cause to take so brave or noble a form as among the Cornishmen. Cornwall stood apart from the general life of England: cut off from it not only by differences of blood and speech, but by the feudal tendencies of its people, who clung with a Celtic loyalty to their local chieftains, and suffered their fidelity to the Crown to determine their own. They had as yet done little more than keep the war out of their own county; but the march of a small Parliamentary force under Lord Stamford upon Launceston forced them into action. A little band of Cornishmen gathered round the chivalrous Sir Bevil Greenvil, "so destitute of provisions that the best officers had but a biscuit a day," and with only a handful of powder for the whole force; but starving and outnumbered as they were, they scaled the steep rise of Stratton Hill, sword in hand, and drove Stamford back on Exeter, with a loss of two thousand men, his ordnance and baggage train. Sir Ralph Hopton, the best of the royalist generals, took the command of their army as it advanced into Somerset, and drew the stress of the war into the West. Essex despatched a picked force under Sir William Waller to check their advance; but Somerset was already lost ere he reached Bath, and the Cornishmen

stormed his strong position on Lansdowne Hill in the teeth of his guns. But the stubborn fight robbed the victors of their leaders; Hopton was wounded, and Greenvil slain; while soon after, at the siege of Bristol, fell two other heroes of the little army, Sir Nicholas Slanning and Sir John Trevanion, "both young, neither of them above eight and twenty, of entire friendship to one another, and to Sir Bevil Greenvil." Waller, beaten as he was, hung on their weakened force as it moved for aid upon Oxford, and succeeded in cooping up the foot in Devizes. But the horse broke through, and joining a force which Charles had sent to their relief, turned back, and dashed Waller's army to pieces in a fresh victory on Roundway Down. The Cornish rising seemed to decide the fortune of the war; and the succors which his Queen was bringing him from the army of the North determined Charles to make a fresh advance upon London. He was preparing for this advance, when Rupert in a daring raid from Oxford on the Parliamentary army, met a party of horse with Hampden at its head, on Chalgrove field. The skirmish ended in the success of the royalists, and Hampden was seen riding off the field before the action was done, "which he never used to do," with his head bending down, and resting his hands upon the neck of his horse. He was mortally wounded, and his death seemed an omen of the ruin of the cause he loved. Disaster followed disaster. Essex, more and more anxious for a peace, fell back on Uxbridge; while a cowardly surrender of Bristol to Prince Rupert gave Charles the second city of the kingdom, and the mastery of the West. The news fell on the Parliament "like a sentence of death." The Lords debated nothing but proposals of peace. London itself was divided; "a great multitude of the wives of substantial citizens" clamored at the door of the Commons for peace; and a flight of six of the few peers who remained at Westminster to the camp at Oxford proved the general despair of the Parliament's success.

From this moment, however, the firmness of the Parliamentary leaders began slowly to reverse the fortunes of the war. If Hampden was gone, Pym remained. The spirit of the Commons was worthy of their great leader: and Waller was received on his return from Roundway Hill "as if he had brought the King prisoner with him." A new army was placed under the command of Lord Manchester to check the progress of

Newcastle in the North. But in the West the danger was greatest. Prince Maurice continued his brother Rupert's career of success, and his conquest of Barnstaple and Exeter secured Devon for the King. Gloucester alone interrupted the communications between his forces in Bristol and in the north; and Charles moved against the city, with hope of a speedy surrender. But the gallant resistance of the town called Essex to its relief. It was reduced to a single barrel of powder when the Earl's approach forced Charles to raise the siege; and the Puritan army fell steadily back again on London, after an indecisive engagement near Newbury, in which Lord Falkland fell, "ingeminating 'Peace, peace!'" and the London trainbands flung Rupert's horsemen roughly off their front of pikes. In this posture of his affairs nothing but a great victory could have saved the King, for the day which witnessed the triumphant return of Essex witnessed the solemn taking of the Covenant. Pym had resolved at last to fling the Scotch sword into the wavering balance; and in the darkest hour of the Parliament's cause Sir Harry Vane had been despatched to Edinburgh to arrange the terms on which the aid of Scotland would be given. First amongst them stood the demand of a "unity in Religion;" an adoption, in other words, of the Presbyterian system by the Church of England. Events had moved so rapidly since the earlier debates on Church government in the Commons that some arrangement of this kind had become a necessity. The bishops to a man, and the bulk of the clergy whose bent was purely episcopal, had joined the royal cause, and were being expelled from their livings as "delinquents." Some new system of Church government was imperatively called for by the religious necessities of the country; and, though Pym and the leading statesmen were still in opinion moderate Episcopalians, the growing force of Presbyterianism, and still more the needs of the war, forced them to seek such a system in the adoption of the Scotch discipline. Scotland, for its part, saw that the triumph of the Parliament was necessary for its own security; and whatever difficulties stood in the way of Vane's wary and rapid negotiations were removed by the policy of the King. While the Parliament looked for aid to the north, Charles had been seeking assistance from the Irish rebels. The massacre had left them the objects of a vengeful hate such as England had hardly known before, but with

Charles they were simply counters in his game of king-craft. The conclusion of a truce with the Confederate Catholics left the army under Lord Ormond, which had hitherto held their revolt in check, at the King's disposal for service in England. With the promise of Catholic support Charles might even think himself strong enough to strike a blow at the Government in Edinburgh; and negotiations were soon opened with the Irish Catholics to support by their landing in Argyleshire a rising of the Highlanders under Montrose. None of the King's schemes proved so fatal to his cause as these. As the rumor of his intentions spread, officer after officer in his own army flung down their commissions, the peers who had fled to Oxford fled back again to London, and the royalist reaction in the Parliament itself came utterly to an end. Scotland, anxious for its own safety, hastened to sign the Covenant; and the Commons, "with uplifted hands," swore in St. Margaret's church to observe it. They pledged themselves to "bring the Churches of God in the three Kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, direction for worship and catechising; that we, and our posterity after us, may as brethren live in faith and love, and the Lord may delight to live in the midst of us:" to extirpate Popery, prelacy, superstition, schism, and profaneness; to "preserve the rights and privileges of the Parliament, and the liberties of the Kingdom;" to punish malignants and opponents of reformation in Church and State; to "unite the two Kingdoms in a firm peace and union to all posterity." The Covenant ended with a solemn acknowledgment of national sin, and a vow of reformation. "Our true, unfeigned purpose, desire, and endeavor for ourselves and all others under our power and charge, both in public and private, in all duties we owe to God and men, is to amend our lives, and each one to go before another in the example of a real reformation."

The conclusion of the Covenant had been the last work of Pym. A "Committee of the Two Kingdoms" which was entrusted after his death in December with the conduct of the war and of foreign affairs did their best to carry out the plans he had formed for the coming year. The vast scope of these plans bears witness to his amazing ability. Three strong armies, comprising a force of fifty thousand men, had been raised for

the coming campaign. Essex, with the army of the centre, was charged with the duty of watching the king at Oxford. Waller, with another army, was to hold Prince Maurice in check in the west. The force of fourteen thousand men which had been raised by the zeal of the eastern counties, and in which Cromwell's name was becoming famous as a leader, was raised into a third army under Lord Manchester, ready to co-operate in Yorkshire with Sir Thomas Fairfax. With Alexander Leslie, Lord Leven, at its head, the Scotch army crossed the border in January "in a great frost and snow," and Newcastle was forced to hurry northward to arrest its march. His departure freed the hands of Fairfax, who threw himself on the English troops from Ireland that had landed at Chester, and after cutting them to pieces marched as rapidly back to storm Selby. The danger in his rear called back Newcastle, who returned from confronting the Scots at Durham to throw himself into York, where he was besieged by Fairfax and by the Scotch army. The plans of Pym were now rapidly developed. While Manchester marched with the army of the Associated Counties to join the forces of Fairfax and Lord Leven under the walls of York, Waller and Essex gathered their troops round Oxford. Charles was thrown on the defensive. The troops from Ireland on which he counted had been cut to pieces by Fairfax or by Waller, and in North and South he seemed utterly overmatched. But he was far from despairing. He had already answered Newcastle's cry for aid by despatching Prince Rupert from Oxford to gather forces on the Welsh border; and the brilliant partisan, after breaking the sieges of Newark and Lathom House, burst over the Lancashire hills into Yorkshire, slipped by the Parliamentary army. and made his way untouched into York. But the success of this feat of arms tempted him to a fresh act of daring; he resolved on a decisive battle, and a discharge of musketry from the two armies as they faced each other on Marston Moor brought on, as evening gathered, a disorderly engagement. On the one flank a charge of the King's horse broke that of the enemy; on the other, Cromwell's brigade won as complete a success over Rupert's troopers. "God made them as stubble to our swords," wrote the general at the close of the day; but in the heat of victory he called back his men from the chase to back Manchester in his attack on the royalist foot, and to rout their other wing of

horse as it returned breathless from pursuing the Scots. Nowhere had the fighting been so fierce. A young Puritan who lay dying on the field told Cromwell as he bent over him that one thing lay on his spirit. "I asked him what it was," Cromwell wrote afterwards. "He told me it was that God had not suffered him to be any more the executioner of His enemies." At night-fall all was over; and the royalist cause in the north had perished at a blow. Newcastle fled over sea: York surrendered, and Rupert, with about six thousand horse at his back, rode southward to Oxford. The blow was the more terrible that it fell on Charles at a moment when his danger in the south was being changed into triumph by a series of brilliant and unexpected successes. After a month's siege the King had escaped from Oxford followed by Essex and Waller; had waited till Essex marched to attack Prince Maurice at Lyme; and then, turning fiercely on Waller at Cropredy Bridge, had driven him back broken to London, two days before the battle of Marston Moor. Charles followed up his success by hurrying in the track of Essex, whom he hoped to crush between his own force and that under Maurice. By a fatal error, Essex plunged into Cornwall, where the country was hostile, and where the King hemmed him in among the hills, drew his lines tightly round his army, and forced the whole body of the foot to surrender at his mercy, while the horse cut their way through the besiegers, and Essex himself fled by sea to London. The day of the surrender was signalized by a royalist triumph in Scotland which promised to undo what Marston Moor had done. The Irish Catholics fulfilled their covenant with Charles by the landing of Irish soldiers in Argyle; and as had long since been arranged, Montrose, throwing himself into the Highlands, called the clans to arms. Flinging his new force on that of the Covenanters at Tippermuir, he gained a victory which enabled him to occupy Perth, to sack Aberdeen, and to spread terror to Edinburgh. The news fired Charles, as he came up from the west, to venture on a march upon London; but though the Scots were detained at Newcastle the rest of the victors at Marston Moor lay in his path at Newbury; and their force was strengthened by the soldiers who had surrendered in Cornwall, but who had been again brought into the field. The charges of the royalists failed to break the Parliamentary squadrons, and the soldiers of Essex wiped away the shame

of their defeat by flinging themselves on the cannon they had lost, and bringing them back in triumph to their lines. Cromwell would have seized the moment of victory, but the darkness hindered his charging with his single brigade. Manchester, meanwhile, in spite of the prayers of his officers, refused to attack. Like Essex, he shrank from a crowning victory over the King. Charles was allowed to withdraw his army to Oxford, and even to reappear unchecked in the field of his defeat.

The quarrel of Cromwell with Lord Manchester at Newbury was destined to give a new color and direction to the war. Pym, in fact, had hardly been borne to his grave in Westminster Abbey before England instinctively recognized a successor of yet greater genius in the victor of Marston Moor. Born in the closing years of Elizabeth's reign, the child of a cadet of the great house of the Cromwells of Hinchinbrook, and of kin through their mothers with Hampden and St. John, Oliver had been recalled by his father's death from a short stay at Cambridge to the little family estate at Huntingdon, which he quitted for a farm at St. Ives. We have already seen his mood during the years of personal rule, as he dwelt in "prolonging" and "blackness" amidst fancies of coming death, the melancholy which formed the ground of his nature feeding itself on the inaction of the time. But his energy made itself felt the moment the tyranny was over. His father had sat, with three of his uncles, in the later Parliaments of Elizabeth. Oliver had himself been returned to that of 1628, and the town of Cambridge sent him as its representative to the Short Parliament as to the Long. It is in the latter that a courtier, Sir Philip Warwick, gives us our first glimpse of his actual appearance. "I came into the House one morning, well clad, and perceived a gentleman speaking whom I knew not, very ordinarily apparelled, for it was a plain cloth suit, which seemed to have been made by an ill country tailor. His linen was plain, and not very clean; and I remember a speck or two of blood upon his little band, which was not much larger than his collar. His hat was without a hat-band. His stature was of a good size; his sword stuck close to his side; his countenance swoln and reddish; his voice sharp and untuneable, and his eloquence full of fervor." He was already "much hearkened unto," but his power was to assert itself in deeds rather than in words. Men

of his own time marked him out from all others by the epithet of Ironside. He appeared at the head of a troop of his own raising at Edgehill; but with the eye of a born soldier he at once saw the blot in the army of Essex. "A set of poor tapsters and town apprentices," he warned Hampden, "would never fight against men of honor;" and he pointed to religious enthusiasm as the one weapon which could meet the chivalry of the Cavalier. Even to Hampden the plan seemed impracticable; but the regiment of a thousand men which Cromwell raised for the Association of the Eastern Counties was formed strictly of "men of religion." He spent his fortune freely on the task he set himself. "The business . . . . hath had of me in money between eleven and twelve hundred pounds, therefore my private estate can do little to help the public. . . . I have little money of my own (left) to help my soldiers." But they were "a lovely company," he tells his friends with soldierly pride. No blasphemy, drinking, disorder, or impiety were suffered in their ranks. "Not a man swears but he pays his twelve pence." Nor was his choice of "men of religion" the only innovation Cromwell introduced into his new regiment. The social traditions which restricted command to men of birth were disregarded. "It may be," he wrote, in answer to complaints from the committee of the Association, "it provokes your spirit to see such plain men made captains of horse. It had been well that men of honor and birth had entered into their employments; but why do they not appear? But seeing it is necessary the work must go on, better plain men than none: but best to have men patient of wants, faithful and conscientious in their employment, and such, I hope, these will approve themselves." The words paint Cromwell's temper accurately enough: he is far more of the practical soldier than of the reformer; though his genius already breaks in upon his aristocratic and conservative sympathies, and catches glimpses of the social revolution to which the war was drifting. "I had rather," he once burst out impatiently, "have a plain russet-coated captain, that knows what he fights for and loves what he knows, than what you call a gentleman, and is nothing else. I honor a gentleman that is so indeed!" he ends with a characteristic return to his more common mood of feeling. The same practical temper broke out in a more startling innovation. Bitter as had been his hatred of the bishops, and strenuously

as he had worked to bring about a change in Church government, Cromwell, like most of the Parliamentary leaders, seems to have been content with the new Presbyterianism, and the Presbyterians were more than content with him. Lord Manchester "suffered him to guide the army at his pleasure." "The man, Cromwell," writes the Scotchman Baillie, "is a very wise and active head, universally well beloved as religious and stout." But against dissidents from the legal worship of the Church the Presbyterians were as bitter as Laud himself; and, as we shall see, Nonconformity was rising into proportions which made its claim of toleration, of the freedom of religious worship, one of the problems of the time. Cromwell met the problem in his unspeculative fashion. He wanted good soldiers and good men; and, if they were these, the Independent, the Baptist, the Leveller, found entry among his troops. "You would respect them, did you see them," he answered the panic-stricken Presbyterians who charged them with "Anabaptistry" and revolutionary aims: "they are no Anabaptists: they are honest, sober Christians; they expect to be used as men." He was soon to be driven—as in the social change we noticed before—to a far larger and grander point of view. But as yet he was busier with his new regiment than with theories of Church and State; and his horsemen were no sooner in action than they proved themselves such soldiers as the war had never seen yet. "Truly they were never beaten at all," their leader said proudly at its close. At Winceby fight they charged "singing psalms," cleared Lincolnshire of the Cavaliers, and freed the eastern counties from all danger from Newcastle's partisans. At Marston Moor they faced and routed Rupert's chivalry. At Newbury it was only Manchester's reluctance that hindered them from completing the ruin of Charles.

Cromwell had shown his capacity for organization in the creation of his regiment; his military genius had displayed itself at Marston Moor. Newbury first raised him into a political leader. "Without a more speedy, vigorous, and effective prosecution of the war," he said to the Commons after his quarrel with Manchester, "casting off all lingering proceedings, like those of soldiers of fortune beyond sea to spin out a war, we shall make the kingdom weary of us, and hate the name of a Parliament." But under the leaders who at present conducted

it a vigorous conduct of the war was hopeless. They were, in Cromwell's plain words, "afraid to conquer." They desired not to crush Charles, but to force him back, with as much of his old strength remaining as might be, to the position of a constitutional King. The old loyalty, too, clogged their enterprise; they shrank from the taint of treason. "If the King be beaten," Manchester urged at Newbury, "he will still be king; if he beat us he will hang us all for traitors." To a mood like this Cromwell's attitude seemed horrible: "if I met the King in battle," he answered, according to a later story, "I would fire my pistol at the King as at another." The army, too, as he long ago urged at Edgehill, was not an army to conquer with. Now, as then, he urged that till the whole force was new modelled, and placed under a stricter discipline, "they must not expect any notable success in anything they went about." But the first step in such a re-organization must be a change of officers. The army was led and officered by members of the two Houses, and the Self-denying Ordinance, as it was introduced by Cromwell and Vane, declared the tenure of military or civil offices incompatible with a seat in either. The long and bitter resistance which this measure met before it was finally passed in a modified form was justified at a later time by the political results which followed the rupture of the tie which had hitherto bound the army to the Parliament. But the drift of public opinion was too strong to be withstood. The passage of the Ordinance brought about the retirement of Essex, Manchester, and Waller; and the new organization of the army went rapidly on under a new commander-in-chief, Sir Thomas Fairfax, the hero of the long contest in Yorkshire, and who had been raised into fame by his victory at Nantwich, and his bravery at Marston Moor. But behind Fairfax stood Cromwell; and the principles on which Cromwell had formed his brigade were carried out on a larger scale in the "New Model." The one aim was to get together twenty thousand "honest" men. "Be careful," Cromwell had written, "what captains of horse you choose, what men be mounted. A few honest men are better than numbers. If you choose godly honest men to be captains of horse, honest men will follow them." The result was a curious medley of men of different ranks among the officers of the New Model. The bulk of those in high command remained men of noble or gentle blood, Montagues, Pickerings, Fortes-

cues, Sheffields, Sidneys, and the like. But side by side with these, though in far smaller proportion, were seen officers like Ewer, who had been a serving-man, like Okey, who had been a drayman, or Rainsborough, who had been a "skipper at sea." A result hardly less notable was the youth of the officers. Among those in high command there were few who, like Cromwell, had passed middle age. Fairfax was but thirty-three, and most of his colonels were even younger. Equally strange was the mixture of religions in its ranks; though a large proportion of the infantry was composed of pressed recruits, the cavalry was for the most part strongly Puritan, and in that part of the army especially dissidence of every type had gained a firm foothold.

Of the political and religious aspect of the New Model we shall have to speak at a later time; as yet its energy was directed solely to "the speedy and vigorous prosecution of the war." Fairfax was no sooner ready for action than the policy of Cromwell was aided by the policy of the King. From the hour when Newbury marked the breach between the peace and war parties in the Parliament, the Scotch Commissioners and the bulk of the Commons had seen that their one chance of hindering what they looked on as revolution in Church and State lay in pressing for fresh negotiations with Charles. Commissioners met at Uxbridge to draw up a treaty; but the hopes of concession which Charles held out were suddenly withdrawn in the spring. He saw, as he thought, the Parliamentary army dissolved and ruined by its new modelling, at an instant when news came from Scotland of fresh successes on the part of Montrose, and of his overthrow of the Marquis of Argyle's troops in the victory of Inverlochy. "Before the end of the summer," wrote the conqueror, "I shall be in a position to come to your Majesty's aid with a brave army." The party of war gained the ascendant; and in May the King opened his campaign by a march to the north. Leicester was stormed, the blockade of Chester raised, and the eastern counties threatened, until Fairfax, who had been unwillingly engaged in a siege of Oxford, hurried at last on his track. Cromwell, who had been suffered by the House to retain his command for a few days in spite of the Ordinance, joined Fairfax as he drew near the King, and his arrival was greeted by loud shouts of welcome from the troops. The two armies met near Naseby,

to the north-west of Northampton. The King was eager to fight. "Never have my affairs been in as good a state," he cried; and Prince Rupert was as impatient as his uncle. On the other side, even Cromwell doubted as a soldier the success of the newly-drilled troops, though religious enthusiasm swept away doubt in the assurance of victory. "I can say this of Naseby," he wrote soon after, "that when I saw the enemy draw up and march in gallant order towards us, and we a company of poor ignorant men, to seek to order our battle, the general having commanded me to order all the horse, I could not, riding alone about my business, but smile out to God in praises, in assurance of victory, because God would by things that are not bring to nought things that are. Of which I had great assurance, and God did it." The battle began with a furious charge of Rupert uphill, which routed the wing opposed to him under Ireton; while the royalist foot, after a single discharge, clubbed their muskets and fell on the centre under Fairfax so hotly that it slowly and stubbornly gave way. But Cromwell's brigade were conquerors on the left. A single charge broke the northern horse under Langdale, who had already fled before them at Marston Moor; and holding his troops firmly in hand, Cromwell fell with them on the flank of the royalist foot in the very crisis of its success. A panic of the King's reserve, and its flight from the field, aided his efforts: it was in vain that Rupert returned with forces exhausted by pursuit, that Charles, in a passion of despair, called on his troopers for "one charge more." The battle was over: artillery, baggage, even the royal papers, fell into the conquerors' hands; five thousand men surrendered; only two thousand followed the King in his headlong flight from the field. The war was ended at a blow. While Charles wandered helplessly along the Welsh border in search of fresh forces, Fairfax marched rapidly into Somersetshire, and routed the royal forces at Langport. A victory at Kilsyth, which gave Scotland for the moment to Montrose, threw a transient gleam over the darkening fortunes of his master's cause; but the surrender of Bristol to the Parliamentary army, and the dispersion of the last force Charles could collect in an attempt to relieve Chester, was followed by news of the crushing and irretrievable defeat of the "Great Marquis" at Philiphaugh. In the wreck of the royal cause we may pause for a moment over an incident which

brings out in relief the best temper of both sides. Cromwell "spent much time with God in prayer before the storm" of Basing House, where the Marquis of Winchester had held stoutly out through the war for the King. The storm ended its resistance, and the brave old royalist was brought in a prisoner with his house flaming around him. He "broke out," reports a Puritan bystander, "and said, 'that if the King had no more ground in England but Basing House he would adventure it as he did, and so maintain it to the uttermost,' comforting himself in this matter 'that Basing House was called Loyalty.'" Of loyalty such as this Charles was utterly unworthy. The seizure of his papers at Naseby had hardly disclosed his earlier intrigues with the Irish Catholics when the Parliament was able to reveal to England a fresh treaty with them, which purchased no longer their neutrality, but their aid, by the simple concession of every demand they had made. The shame was without profit, for whatever aid Ireland might have given came too late to be of service. The spring of 1646 saw the few troops who still clung to Charles surrounded and routed at Stow. "You have done your work now," their leader, Sir Jacob Astley, said bitterly to his conquerors, "and may go to play, unless you fall out among yourselves."

Section VIII.—The Army and the Parliament, 1646—1649.*

With the close of the Civil War we enter on a time of confused struggles, a time tedious and uninteresting in its outer details, but of higher interest than even the war itself in its bearing on our after history. Modern England, the England among whose thoughts and sentiments we actually live, began however dimly with the triumph of Naseby. Old things passed silently away. When Astley gave up his sword the "work" of the generations

* *Authorities.*—Mainly as before, though Clarendon, invaluable during the war, is tedious and unimportant here, and Cromwell's letters become, unfortunately, few at the moment when we most need their aid. On the other hand Ludlow and Whitelock, as well as the passionate and unscrupulous "Memoirs" of Holles and Major Hutchinson, become of much importance. For Charles himself, we have Sir Thomas Herbert's "Memoirs" of the last two years of this reign. Burnet's "Lives of the Hamiltons" throw a good deal of light on Scotch affairs at this time, and Sir James Turner's "Memoir of the Scotch Invasion." The early history of the Independents, and of the principle of religious freedom, is told by Mr. Masson ("Life of Milton," vol. iii.).

which had struggled for Protestantism against Catholicism, for public liberty against absolute rule, in his own emphatic phrase, was "done." So far as these contests were concerned, however the later Stuarts might strive to revive them, England could safely "go to play." But with the end of this older work a new work began. The constitutional and ecclesiastical problems which still in one shape or another beset us started to the front as subjects of national debate in the years between the close of the Civil War and the death of the King. The great parties which have ever since divided the social, the political, and the religious life of England, whether as Independents and Presbyterians, as Whigs and Tories, as Conservatives and Liberals, sprang into organized existence in the contest between the Army and the Parliament. Then for the first time began a struggle which is far from having ended yet, a struggle between political tradition and political progress, between the principle of religious conformity and the principle of religious freedom.

It was the religious struggle which drew the political in its train. We have already witnessed the rise under Elizabeth of sects who did not aim, like the Presbyterians, at a change in Church government, but rejected the notion of a national Church at all, and insisted on the right of each congregation to perfect independence of faith and worship. At the close of the Queen's reign, however, these "Brownists" had almost entirely disappeared. Some of the dissidents, as in the notable instance of the congregation that produced the Pilgrim Fathers, had found a refuge in Holland; but the bulk had been driven by persecution to a fresh conformity with the Established Church. "As for those which we call Brownists," says Bacon, "being when they were at the best a very small number of very silly and base people, here and there in corners dispersed, they are now, thanks to God, by the good remedies that have been used, suppressed and worn out so that there is scarce any news of them." As soon, however, as Abbot's primacy promised a milder rule, the Separatist refugees began to venture timidly back again to England. During their exile in Holland the main body had contented themselves with the free development of their system of independent congregations, each forming in itself a complete Church, and to them the name of Independents attached itself at a later time. A small part, however, had drifted into a more marked severance in doctrine from the

Established Church, especially in their belief of the necessity of adult baptism, a belief from which their obscure congregation at Leyden became known as that of the Baptists. Both of these sects gathered a church in London in the middle of James's reign, but the persecuting zeal of Laud prevented any spread of their opinions under that of his successor; and it was not till their numbers were suddenly increased by the return of a host of emigrants from New England, with Hugh Peters at their head, on the opening of the Long Parliament, that the Congregational or Independent body began to attract attention. Lilburne and Burton soon declared themselves adherents of what was called "the New England way;" and a year later saw in London alone the rise of "four score congregations of several sectaries," as Bishop Hall scornfully tells us, "instructed by guides fit for them, cobblers, tailors, felt-makers, and such-like trash." But little religious weight, however, could be attributed as yet to the Congregational movement. Baxter at this time had not heard of the existence of any Independents. Milton in his earlier pamphlets shows no sign of their influence. Of the hundred and five ministers present in the Westminster Assembly only five were Congregational in sympathy, and these were all returned refugees from Holland. Among the one hundred and twenty London ministers in 1643, only three were suspected of leanings towards the Sectaries.

The struggle with Charles in fact at its outset only threw new difficulties in the way of religious freedom. It was with strictly conservative aims in ecclesiastical as in political matters that Pym and his colleagues began the strife. Their avowed purpose was simply to restore the Church of England to its state under Elizabeth, and to free it from "innovations," from the changes introduced by Laud and his fellow prelates. The great majority of the Parliament were averse to any alterations in the constitution or doctrine of the Church itself; and it was only the refusal of the bishops to accept any diminution of their power and revenues, the growth of a party hostile to Episcopalian government, the necessity for purchasing the aid of the Scots by a union in religion as in politics, and above all the urgent need of constructing some new ecclesiastical organization in the place of the older organization which had become impossible from the political attitude of the bishops, that forced on the two Houses the adoption of the Covenant. But the change

to a Presbyterian system of Church government seemed at that time of little import to the bulk of Englishmen. The dogma of the necessity of bishops was held by few, and the change was generally regarded with approval as one which brought the Church of England nearer to that of Scotland and to the reformed Churches of the Continent. But whatever might be the change in its administration, no one imagined that it had ceased to be the Church of England, or that it had parted with its right to exact conformity to its worship from the nation at large. The Tudor theory of its relation to the State, of its right to embrace all Englishmen within its pale, and to dictate what should be their faith and form of worship, remained utterly unquestioned by any man of note. The sentiments on which such a theory rested indeed for its main support, the power of historical tradition, the association of "dissidence" with danger to the State, the strong English instinct of order, the as strong English dislike of "innovations," with the abhorrence of "indifferency," as a sign of lukewarmness in matters of religion, had only been intensified by the earlier incidents of the struggle with the King. The Parliament therefore had steadily pressed on the new system of ecclesiastical government in the midst of the troubles of the war. An Assembly of Divines which was called together at Westminster in 1643, and which sat in the Jerusalem Chamber during the five years which followed, was directed to revise the Articles, to draw up a Confession of Faith, and a Directory of Public Worship; and these with a scheme of Church government, a scheme only distinguished from that of Scotland by the significant addition of a lay court of superior appeal set by Parliament over the whole system of Church courts and assemblies, were accepted by the Houses and embodied in a series of Ordinances.

Had the change been made at the moment when "with uplifted hands" the Commons swore to the Covenant in St. Margaret's it would probably have been accepted by the country at large. But it met with a very different welcome when it came at the end of the war. In spite of repeated votes of Parliament for its establishment, the pure Presbyterian system took root only in London and Lancashire. While the Divines, indeed, were drawing up their platform of uniform belief and worship in the Jerusalem Chamber, dissidence had grown into a religious power. In the terrible agony of the struggle against

Charles, individual conviction became a stronger force than religious tradition. Theological speculation took an unprecedented boldness from the temper of the times. Four years after the war had begun a horror-stricken pamphleteer numbered sixteen religious sects as existing in defiance of the law; and, widely as these bodies differed among themselves, all were at one in repudiating any right of control in faith or worship by the Church or its clergy. Milton himself had left his Presbyterian standpoint, and saw that "new Presbyter is but old Priest writ large." The question of sectarianism soon grew into a practical one from its bearing on the war: for the class specially infected with the new spirit of religious freedom was just the class to whose zeal and vigor the Parliament was forced to look for success in its struggle. We have seen the prevalence of this spirit among the farmers from whom Cromwell drew his horsemen, and his enlistment of these "sectaries" was the first direct breach in the old system of conformity. The sentiments of the farmers indeed were not his own. Cromwell had signed the Covenant, and there is no reason for crediting him with any aversion to Presbyterianism as a system of doctrine or of Church organization. His first step was a purely practical one, a step dictated by military necessities, and excused in his mind by a sympathy with "honest" men, as well as by the growing but still vague notion of a communion among Christians wider than that of outer conformity in worship or belief. But the alarm and remonstrances of the Presbyterians forced his mind rapidly forward on the path of toleration. "The State in choosing men to serve it," Cromwell wrote before Marston Moor, "takes no notice of these opinions. If they be willing faithfully to serve it, that satisfies." Marston Moor spurred him to press on the Parliament the need of at least "tolerating" dissidents; and he succeeded in securing the appointment of a Committee of the Commons to find some means of effecting this. But the conservative temper of the bulk of the Puritans was at last roused by his efforts. "We detest and abhor," wrote the London clergy in 1645, "the much endeavored Toleration;" and the Corporation of London petitioned Parliament to suppress all sects "without toleration." The Parliament itself too remained steady on the conservative side. But the fortunes of the war told for religious freedom. Essex and his Presbyterians only marched from defeat to defeat. In remodelling the army

the Commons had rejected a demand made by the Lords that officers and men, besides taking the Covenant, should submit "to the form of Church government that was already voted by both Houses." The victory of Naseby raised a wider question than that of mere toleration. "Honest men served you faithfully in this action," Cromwell wrote to the Speaker of the House of Commons from the field. "Sir, they are trusty; I beseech you in the name of God not to discourage them. He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience." The storm of Bristol encouraged him to proclaim the new principles yet more distinctly. "Presbyterians, Independents, all here have the same spirit of faith and prayer, the same presence and answer. They agree here, have no names of difference; pity it is it should be otherwise anywhere. All that believe have the real unity, which is the most glorious, being the inward and spiritual, in the body and in the head. For being united in forms (commonly called uniformity), every Christian will for peace sake study and do as far as conscience will permit. And from brethren in things of the mind we look for no compulsion but that of light and reason."

The increasing firmness of Cromwell's language was due to the growing irritation of his opponents. The two parties became every day more clearly defined. The Presbyterian ministers complained bitterly of the increase of the sectaries, and denounced the toleration which had come into practical existence without sanction from the law. Scotland, whose army was still before Newark, pressed for the execution of the Covenant and the universal enforcement of a religious uniformity. Sir Harry Vane, on the other hand, was striving to bring the Parliament round to less rigid courses by the introduction of two hundred and thirty new members, who filled the seats left vacant by royalist secessions, and the more eminent of whom, such as Ireton and Algernon Sidney, were inclined to support the Independents. But it was only the pressure of the New Model, and the remonstrances of Cromwell as its mouthpiece, which hindered any effective movement towards persecution. Amidst the wreck of his fortunes Charles intrigued busily with both parties, and promised liberty of worship to Vane and the Independents, at the moment when he was negotiating with the Parliament and the Scots. His negotiations were quickened

by the march of Fairfax upon Oxford. Driven from his last refuge, the King after some aimless wanderings made his appearance in the camp of the Scots. Lord Leven at once fell back with his royal prize to Newcastle. The new aspect of affairs threatened the party of religious freedom with ruin. Hated as they were by the Scots, by the Lords, by the city of London, the apparent junction of Charles with their enemies destroyed their growing hopes in the Commons, where the prospects of a speedy peace on Presbyterian terms at once swelled the majority of their opponents. The two Houses laid their conditions of peace before the King without a dream of resistance from one who seemed to have placed himself at their mercy. They required for the Parliament the command of the army and fleet for twenty years; the exclusion of all "Malignants," or royalists who had taken part in the war, from civil or military office; the abolition of Episcopacy; and the establishment of a Presbyterian Church. Of toleration or liberty of conscience they said not a word. The Scots pressed these terms on the King "with tears;" his friends, and even the Queen, urged their acceptance. But the aim of Charles was simply delay. Time and the dissensions of his enemies, as he believed, were fighting for him. "I am not without hope," he wrote coolly, "that I shall be able to draw either the Presbyterians or the Independents to side with me for extirpating one another, so that I shall be really King again." His refusal of the terms offered by the Houses was a crushing defeat for the Presbyterians. "What will become of us," asked one of them, "now that the King has rejected our proposals?" "What would have become of us," retorted an Independent, "had he accepted them?" The vigor of Holles and the Conservative leaders in the Parliament rallied however to a bolder effort. The King's game lay in balancing the army against the Parliament; and while the Scotch army lay at Newcastle the Houses could not insist on dismissing their own. It was only a withdrawal of the Scots from England and their transfer of the King's person into the hands of the Houses that would enable them to free themselves from the pressure of their own soldiers by disbanding the New Model. Hopeless of success with the King, and unable to bring him into Scotland in face of the refusal of the General Assembly to receive a sovereign who would not swear to the Covenant, the Scottish army

accepted £400,000 in discharge of its claims, handed Charles over to a committee of the Houses, and marched back over the Border. Masters of the King, the Presbyterian leaders at once moved boldly to their attack on the New Model and the Sectaries. They voted that the army should be disbanded, and that a new army should be raised for the suppression of the Irish rebellion, with Presbyterian officers at its head. It was in vain that the men protested against being severed from "officers that we love," and that the Council of Officers strove to gain time by pressing on the Parliament the danger of mutiny. Holles and his fellow-leaders were resolute, and their ecclesiastical legislation showed the end at which their resolution aimed. Direct enforcement of conformity was impossible till the New Model was disbanded; but the Parliament pressed on in the work of providing the machinery for enforcing it as soon as the army was gone. Vote after vote ordered the setting up of Presbyteries throughout the country, and the first-fruits of these efforts were seen in the Presbyterian organization of London, and in the first meeting of its Synod at St. Paul's. Even the officers on Fairfax's staff were ordered to take the Covenant.

All hung however on the disbanding of the New Model, and the New Model showed no will to disband itself. Its attitude can only fairly be judged by remembering what many of the conquerors of Naseby really were. They were soldiers of a different class and of a different temper from the soldiers of any other army that the world has seen. They were for the most part young farmers and tradesmen of the lower sort, maintaining themselves, for the pay was twelve months in arrear, mainly at their own cost. The horsemen in many regiments had been specially picked as "honest," or religious men; and whatever enthusiasm or fanaticism they may have shown, their very enemies acknowledged the order and piety of their camp. They looked on themselves not as swordsmen, to be caught up and flung away at the will of a paymaster, but as men who had left farm and merchandise at a direct call from God. A great work had been given them to do, and the call bound them till it was done. Kingcraft, as Charles was hoping, might yet restore tyranny to the throne. A more immediate danger threatened that liberty of conscience which was to them "the ground of the quarrel, and for which so many of their friends' lives had been lost, and so much of their own blood had been

spilt." They would wait before disbanding till these liberties were secured, and if need came they would again act to secure them. But their resolve sprang from no pride in the brute force of the sword they wielded. On the contrary, as they pleaded passionately at the bar of the Commons, "on becoming soldiers we have not ceased to be citizens." Their aims and proposals throughout were purely those of citizens, and of citizens who were ready the moment their aim was won to return peacefully to their homes. Thought and discussion had turned the army into a vast Parliament, a Parliament which regarded itself as representative of "godly" men in as high a degree as the Parliament at Westminster, and which must have become every day more conscious of its superiority in political capacity to its rival. Ireton, the moving spirit of the New Model, had no equal as a statesman in St. Stephen's; nor is it possible to compare the large and far-sighted proposals of the army with the blind and narrow policy of the two Houses. Whatever we may think of the means by which the New Model sought its aims, we must in justice remember that, so far as those aims went, the New Model was in the right. For the last two hundred years England has been doing little more than carrying out in a slow and tentative way the scheme of political and religious reform which the army propounded at the close of the Civil War. It was not till the rejection of the officers' proposals had left little hope of conciliation that the army acted, but its action was quick and decisive. It set aside for all political purposes the Council of Officers, and elected a new Council of Agitators or Agents, two members being named by each regiment, which summoned a general meeting of the army at Triploe Heath, where the proposals of pay and disbanding made by the Parliament were rejected with cries of "Justice." While the army was gathering, in fact, the Agitators had taken a step which put submission out of the question. A rumor that the King was to be removed to London, a new army raised, a new civil war begun, roused the soldiers to madness. Five hundred troopers sullenly appeared before Holmby House, where the King was residing in charge of Parliamentary Commissioners, and displaced its guards. "Where is your commission for this act?" Charles asked the cornet who commanded them. "It is behind me," said Joyce, pointing to his soldiers. "It is written in very fine and legible characters,"

laughed the King. The seizure had in fact been previously concerted between Charles and the Agitators. "I will part willingly," he told Joyce, "if the soldiers confirm all that you have promised me. You will exact from me nothing that offends my conscience or my honor." "It is not our maxim," replied the cornet, "to constrain the conscience of any one, still less that of our King." After a fresh burst of terror at the news, the Parliament fell furiously on Cromwell, who had relinquished his command and quitted the army before the close of the war, and had ever since been employed as a mediator between the two parties. The charge of having incited the mutiny fell before his vehement protest, but he was driven to seek refuge with the army, and on the 25th of June it was in full march upon London. Its demands were expressed with perfect clearness in an "Humble Representation" which it addressed to the Houses. "We desire a settlement of the Peace of the kingdom and of the liberties of the subject according to the votes and declarations of Parliament. We desire no alteration in the civil government: as little do we desire to interrupt or in the least to intermeddle with the settling of the Presbyterial government." They demanded toleration; but "not to open a way to licentious living under pretence of obtaining ease for tender consciences, we profess, as ever, in these things when the state has made a settlement we have nothing to say, but to submit or suffer." It was with a view to such a settlement that they demanded the expulsion of eleven members from the Commons, with Holles at their head, whom the soldiers charged with stirring up strife between the army and the Parliament, and with a design of renewing the civil war. After fruitless negotiations the terror of the Londoners forced the eleven to withdraw; and the Houses named Commissioners to treat on the questions at issue.

Though Fairfax and Cromwell had been forced from their position as mediators into a hearty co-operation with the army, its political direction rested at this moment with Cromwell's son-in-law, Henry Ireton, and Ireton looked for a real settlement, not to the Parliament, but to the King. "There must be some difference," he urged bluntly, "between conquerors and conquered;" but the terms which he laid before Charles were terms of studied moderation. The vindictive spirit which the Parliament had shown against the royalists and the Church

disappeared in the terms exacted by the New Model; and the army contented itself with the banishment of seven leading "delinquents," a general Act of Oblivion for the rest, the withdrawal of all coercive power from the clergy, the control of Parliament over the military and naval forces for ten years, and its nomination of the great officers of State. Behind these demands however came a masterly and comprehensive plan of political reform which had already been sketched by the army in the "Humble Representation," with which it had begun its march on London. Belief and worship were to be free to all. Acts enforcing the use of the Prayer-book, or attendance at Church, or the enforcement of the Covenant were to be repealed. Even Catholics, whatever other restraints might be imposed, were to be freed from the bondage of compulsory worship. Parliaments were to be triennial, and the House of Commons to be reformed by a fairer distribution of seats and of electoral rights; taxation was to be readjusted; legal procedure simplified; a crowd of political, commercial, and judicial privileges abolished. Ireton believed that Charles could be "so managed" (says Mrs. Hutchinson) "as to comply with the public good of his people after he could no longer uphold his violent will." But Charles was equally dead to the moderation and to the wisdom of this great Act of Settlement. He saw in the crisis nothing but an opportunity of balancing one party against another; and believed that the army had more need of his aid than he of the army's. "You cannot do without me—you are lost if I do not support you," he said to Ireton as he pressed his proposals. "You have an intention to be the arbitrator between us and the Parliament," Ireton quietly replied, "and we mean to be so between the Parliament and your Majesty." But the King's tone was soon explained. A mob of Londoners broke into the House of Commons, and forced its members to recall the eleven. While some fourteen peers and a hundred commoners fled to the army, those who remained at Westminster prepared for an open struggle with it, and invited Charles to return to London. But the news no sooner reached the camp than the army was again on the march. "In two days," Cromwell said coolly, "the city will be in our hands." The soldiers entered London in triumph, and restored the fugitive members; the eleven were again expelled, and the army leaders resumed negotiations with the King. The indignation of the

soldiers at his delays and intrigues made the task hourly more difficult; but Cromwell, who now threw his whole weight on Ireton's side, clung to the hope of accommodation with a passionate tenacity. His mind, conservative by tradition, and above all practical in temper, saw the political difficulties which would follow on the abolition of Monarchy, and in spite of the King's evasions he persisted in negotiating with him. But Cromwell stood almost alone; the Parliament refused to accept Ireton's proposals as a basis of peace, Charles still evaded, and the army grew restless and suspicious. There were cries for a wide reform, for the abolition of the House of Peers, for a new House of Commons; and the Agitators called on the Council of officers to discuss the question of abolishing royalty itself. Cromwell was never braver than when he faced the gathering storm, forbade the discussion, adjourned the Council, and sent the officers to their regiments. But the strain was too great to last long, and Charles was still resolute to "play his game." He was in fact so far from being in earnest in his negotiation with Cromwell and Ireton, that at the moment they were risking their lives for him he was conducting another and equally delusive negotiation with the Parliament, fomenting the discontent in London, preparing for a fresh royalist rising, and for an intervention of the Scots in his favor. "The two nations," he wrote joyously, "will soon be at war." All that was needed for the success of his schemes was his own liberty; and in the midst of their hopes of an accommodation the army leaders found with astonishment that they had been duped throughout, and that the King had fled.

The flight fanned the excitement of the New Model into frenzy, and only the courage of Cromwell averted an open mutiny in its gathering at Ware. But even Cromwell was powerless to break the spirit which now pervaded the soldiers, and the King's perfidy left him without resource. "The King is a man of great parts and great understanding," he said, "but so great a dissembler and so false a man that he is not to be trusted." The danger from his escape indeed soon passed away. By a strange error Charles had ridden from Hampton Court to the Isle of Wight, perhaps with some hope from the sympathy of Colonel Hammond, the Governor of Carisbrook Castle, and again found himself a prisoner. Foiled in his effort to put himself at the head of the new civil war, he set himself

to organize it from his prison; and while again opening delusive negotiations with the Parliament, he signed a secret treaty with the Scots for the invasion of the realm. The practical suspension of the Covenant and the triumph of the party of religious liberty in England had produced a violent reaction across the Tweed. The moderate party had gathered round the Duke of Hamilton, and carried the elections against Argyle and the more zealous religionists; and on the King's consenting to a stipulation for the re-establishment of Presbytery in England, they ordered an army to be levied for his support. In England the whole of the conservative party, with many of the most conspicuous members of the Long Parliament at its head, was drifting, in its horror of the religious and political changes which seemed impending, towards the King; and the news from Scotland gave the signal for fitful insurrections in almost every quarter. London was only held down by main force, old officers of the Parliament unfurled the royal flag in South Wales, and surprised Pembroke. The seizure of Berwick and Carlisle opened a way for the Scotch invasion. Kent, Essex, and Hertford broke out in revolt. The fleet in the Downs sent their captains on shore, hoisted the King's pennon, and blockaded the Thames. "The hour is come for the Parliament to save the kingdom and to govern alone," cried Cromwell; but the Parliament only showed itself eager to take advantage of the crisis to profess its adherence to monarchy, to reopen the negotiations it had broken off with the King, and to deal the fiercest blow at religious freedom which it had ever received. The Presbyterians flocked back to their seats; and an "Ordinance for the suppression of Blasphemies and Heresies," which Vane and Cromwell had long held at bay, was passed by triumphant majorities. Any man—ran this terrible statute—denying the doctrine of the Trinity or of the Divinity of Christ, or that the books of Scripture are "the Word of God," or the resurrection of the body, or a future day of judgment, and refusing on trial to abjure his heresy, "shall suffer the pain of death." Any man declaring (amidst a long list of other errors) "that man by nature hath free will to turn to God," that there is a Purgatory, that images are lawful, that infant baptism is unlawful; any one denying the obligation of observing the Lord's day, or asserting "that the Church government by the Presbytery is anti-Christian or unlawful," shall

on a refusal to renounce his errors "be commanded to prison." It was plain that the Presbyterians counted on the King's success to resume their policy of conformity, and had Charles been free, or the New Model disbanded, their hopes would probably have been realized. But Charles was still safe at Carisbrook; and the New Model was facing fiercely the danger which surrounded it. The wanton renewal of the war at a moment when all tended to peace swept from the mind of Fairfax and Cromwell, as from that of the army at large, every thought of reconciliation with the King. Soldiers and generals were at last bound together again in a stern resolve. On the eve of their march against the revolt all gathered in a solemn prayer-meeting, and came "to a very clear and joint resolution, 'That it was our duty, if ever the Lord brought us back again in peace, to call Charles Stuart, that man of blood, to account for the blood he has shed and mischief he has done to his utmost against the Lord's cause and people in this poor nation.'" In a few days Fairfax had trampled down the Kentish insurgents, and had prisoned those of the eastern countries within the walls of Colchester, while Cromwell drove the Welsh insurgents within those of Pembroke. Both towns however held stubbornly out; and though a rising under Lord Holland in the neighborhood of London was easily put down, there was no force left to stem the inroad of the Scots, who poured over the border some twenty thousand strong. Luckily the surrender of Pembroke at this critical moment set Cromwell free. Pushing rapidly northward with five thousand men, he called in the force under Lambert which had been gallantly hanging on the Scottish flank, and pushed over the Yorkshire hills into the valley of the Ribble, where the Duke of Hamilton, reinforced by three thousand royalists of the north, had advanced as far as Preston. With an army which now numbered ten thousand men, Cromwell poured down on the flank of the Duke's straggling line of march, attacked the Scots as they retired behind the Ribble, passed the river with them, cut their rear guard to pieces at Wigan, forced the defile at Warrington, where the flying enemy made a last and desperate stand, and drove their foot to surrender, while Lambert hunted down Hamilton and the horse. Fresh from its victory, the New Model pushed over the Border, while the peasants of Ayrshire and the west rose in the "Whiggamore raid" (notable as the first event in which

we find the name "Whig," which is possibly the same as our "Whey," and conveys a taunt against the "sour-milk" faces of the fanatical Ayrshiremen), and, marching upon Edinburgh, dispersed the royalist party and again installed Argyle in power.

Argyle welcomed Cromwell as a deliverer, but the victorious general had hardly entered Edinburgh when he was recalled by pressing news from the south. The temper with which the Parliament had met the royalist revolt was, as we have seen, widely different from that of the army. It had recalled the eleven members, and had passed the Ordinance against heresy. At the moment of the victory at Preston the Lords were discussing charges of treason against Cromwell, while commissioners were again sent to the Isle of Wight, in spite of the resistance of the Independents, to conclude peace with the King. Royalists and Presbyterians alike pressed Charles to grasp the easy terms which were now offered him. But his hopes from Scotland had only broken down to give place to hopes of a new war with the aid of an army from Ireland; and the negotiators saw forty days wasted in useless chicanery. "Nothing," Charles wrote to his friends, "is changed in my designs." But the surrender of Colchester to Fairfax in August, and Cromwell's convention with Argyle, had now set free the army, and petitions from its regiments at once demanded "justice on the King." A fresh "Remonstrance" from the Council of Officers called for the election of a new Parliament; for electoral reform; for the recognition of the supremacy of the Houses "in all things;" for the change of kingship, should it be retained, into a magistracy elected by the Parliament, and without veto on its proceedings. Above all, they demanded "that the capital and grand author of our troubles, by whose commissions, commands, and procurements, and in whose behalf and for whose interest only, of will and power, all our wars and troubles have been, with all the miseries attending them, may be specially brought to justice for the treason, blood, and mischief he is therein guilty of." The demand drove the Houses to despair. Their reply was to accept the King's concessions, unimportant as they were, as a basis of peace. The step was accepted by the soldiers as a defiance; Charles was again seized by a troop of horse, and carried off to Hurst Castle, while a letter from Fairfax announced the march of his army upon London. "We shall know now," said Vane, as the troops took their post round

the Houses of Parliament, "who is on the side of the King, and who on the side of the people." But the terror of the army proved weaker among the members than the agonized loyalty which strove to save the monarchy and the Church, and a large majority in both Houses still voted for the acceptance of the terms which Charles had offered. The next morning saw Colonel Pride at the door of the House of Commons with a list of forty members of the majority in his hands. The Council of Officers had resolved to exclude them, and as each member made his appearance he was arrested, and put in confinement. "By what right do you act?" a member asked. "By the right of the sword," Hugh Peters is said to have replied. The House was still resolute, but on the following morning forty more members were excluded, and the rest gave way. The sword had fallen; and the two great powers which had waged this bitter conflict, the Parliament and the Monarchy, suddenly disappeared. The expulsion of one hundred and forty members, in a word of the majority of the existing House, reduced the Commons to a name. The remnant who remained to co-operate with the army were no longer representative of the will of the country; in the coarse imagery of popular speech they were but the "rump" of a Parliament. While the House of Commons dwindled to a sham, the House of Lords passed away altogether. The effect of "Pride's Purge" was seen in a resolution of the Rump for the trial of Charles and the nomination of a Court of one hundred and fifty Commissioners to conduct it, with John Bradshaw, a lawyer of eminence, at their head. The rejection of this Ordinance by the few peers who remained brought about a fresh resolution from members who remained in the Lower House, "that the People are, under God, the original of all just power; that the Commons of England in Parliament assembled—being chosen by, and representing, the People—have the supreme power in this nation; and that whatsoever is enacted and declared for law by the Commons in Parliament assembled hath the force of a law, and all the people of this nation are concluded thereby, although the consent and concurrence of the King or House of Peers be not had thereunto."

Charles appeared before Bradshaw's Court only to deny its competence and to refuse to plead; but thirty-two witnesses were examined to satisfy the consciences of his judges, and it was not till the fifth day of the trial that he was condemned to

death as a tyrant, traitor, murderer, and enemy of his country. The popular excitement vented itself in cries of "Justice," or "God save your Majesty," as the trial went on, but all save the loud outcries of the soldiers was hushed as Charles passed to receive his doom. The dignity which he had failed to preserve in his long jangling with Bradshaw and the judges returned at the call of death. Whatever had been the faults and follies of his life, "he nothing common did nor mean, upon that memorable scene." Two masked executioners awaited the King as he mounted the scaffold, which had been erected outside one of the windows of the Banqueting House at Whitehall; the streets and roofs were thronged with spectators, and a strong body of soldiers stood drawn up beneath. His head fell at the first blow, and as the executioner lifted it to the sight of all a groan of pity and horror burst from the silent crowd.

Section IX.—The Commonwealth, 1649—1653.*

The news of the King's death was received throughout Europe with a thrill of horror. The Czar of Russia chased the English envoy from his court. The ambassador of France was withdrawn on the proclamation of the Republic. The Protestant powers of the Continent seemed more anxious than any to disavow all connection with the Protestant people who had brought their King to the block. Holland took the lead in acts of open hostility to the new power as soon as the news of the execution reached the Hague; the States-General waited solemnly on the Prince of Wales, who took the title

* *Authorities.*—Rushworth's collection ceases with the King's Trial; Whitelock and Ludlow continue as before, and must be supplemented by the Parliamentary History and the State Trials. Special lives of Vane and Martyn will be found in Mr. Forster's "Statesmen of the Commonwealth," and a vigorous defence of the Council of State in the "History of the Commonwealth," by Mr. Bisset. For Irish affairs see the Ormond Papers collected by Carte, and Cromwell's despatches in Carlyle's "Letters." The account given by Mr. Carlyle of the Scotch war is perhaps the most valuable portion of his work. The foreign politics and wars of this period are admirably illustrated with a copious appendix of documents by M. Guizot ("Republic and Cromwell," vol. i.), whose account of the whole period is the fairest and best for the general reader. Mr. Hepworth Dixon has published a biography of Blake. [Mr. Masson's "Life of Milton," vols. iv. and v., which illustrate this period, have been published since this list was drawn up.—Ed.]

of Charles the Second, and recognized him as "Majesty," while they refused an audience to the English envoys. Their Stadholder, his brother-in-law, the Prince of Orange, was supported by popular sympathy in the aid and encouragement he afforded to Charles; and eleven ships of the English fleet, which had found a refuge at the Hague ever since their revolt from the Parliament, were suffered to sail under Rupert's command, and to render the seas unsafe for English traders. The danger was far greater nearer home. In Scotland Argyle and his party proclaimed Charles the Second King, and despatched an embassy to the Hague to invite him to ascend the throne. In Ireland, Ormond had at last brought to some sort of union the factions who ever since the rebellion had turned the land into a chaos—the old Irish Catholics or native party under Owen Roe O'Neil, the Catholics of the English Pale, the Episcopalian Royalists, the Presbyterian Royalists of the north; and Ormond called on Charles to land at once in a country where he would find three-fourths of its people devoted to his cause. Nor was the danger from without met by resolution and energy on the part of the diminished Parliament which remained the sole depositary of legal powers. The Commons entered on their new task with hesitation and delay. Six weeks passed after the King's execution before the monarchy was formally abolished, and the government of the nation provided for by the creation of a Council of State consisting of forty-one members selected from the Commons, who were entrusted with full executive power at home or abroad. Two months more elapsed before the passing of the memorable Act which declared "that the People of England and of all the dominions and territories thereunto belonging are, and shall be, and are hereby constituted, made, established, and confirmed to be a Commonwealth and Free State, and shall henceforward be governed as a Commonwealth and Free State by the supreme authority of this nation, the representatives of the People in Parliament, and by such as they shall appoint and constitute officers and ministers for the good of the people, and that without any King or House of Lords."

Of the dangers which threatened the new Commonwealth some were more apparent than real. The rivalry of France and Spain, both anxious for its friendship, secured it from the

hostility of the greater powers of the Continent; and the ill-will of Holland could be delayed, if not averted, by negotiations. The acceptance of the Covenant was insisted on by Scotland before it would formally receive Charles as its ruler, and nothing but necessity would induce him to comply with such a demand. On the side of Ireland the danger was more pressing, and an army of twelve thousand men was set apart for a vigorous prosecution of the Irish war. But the real difficulties were the difficulties at home. The death of Charles gave fresh vigor to the royalist cause, and the new loyalty was stirred to enthusiasm by the publication of the "Eikon Basilike," a work really due to the ingenuity of Dr. Gauden, a Presbyterian minister, but which was believed to have been composed by the King himself in his later hours of captivity, and which reflected with admirable skill the hopes, the suffering, and the piety of the royal "martyr." The dreams of a rising were roughly checked by the execution of the Duke of Hamilton and Lords Holland and Capell, who had till now been confined in the Tower. But the popular disaffection told even on the Council of State. A majority of its members declined the oath offered to them at their earliest meeting, pledging them to an approval of the King's death and the establishment of the Commonwealth. Half the judges retired from the bench. Thousands of refusals met the demand of an engagement to be faithful to the Republic which was made to all beneficed clergymen and public functionaries. It was not till May, and even then in spite of the ill-will of the citizens, that the Council ventured to proclaim the Commonwealth in London. The army indeed had no thought of setting up a mere military rule. Still less did it contemplate leaving the conduct of affairs to the small body of members, which still called itself the House of Commons, a body which numbered hardly a hundred, and whose average attendance was little more than fifty. In reducing it by "Pride's Purge" to the mere shadow of a House the army had never dreamed of its continuance as a permanent assembly; it had, in fact, insisted as a condition of even its temporary continuance that it should prepare a bill for the summoning of a fresh Parliament. The plan put forward by the Council of Officers is still interesting as the basis of many later efforts towards parliamentary reform. It advised a dissolution in the spring, the

assembling every two years of a new Parliament consisting of four hundred members elected by all householders ratable to the poor, and a redistribution of seats which would have given the privilege of representation to every place of importance. Paid military officers and civil officials were excluded from election. The plan was apparently accepted by the Commons, and a bill based on it was again and again discussed, but there was a suspicion that no serious purpose of its own dissolution was entertained by the House. The popular discontent found a mouthpiece in John Lilburne, a brave, hot-headed soldier, and the excitement of the army appeared suddenly in a formidable mutiny in May. "You must cut these people in pieces," Cromwell broke out in the Council of State, "or they will cut you in pieces;" and a forced march of fifty miles to Burford enabled him to burst on the mutinous regiments at midnight, and to stamp out the revolt. But resolute as he was against disorder, Cromwell went honestly with the army in its demand of a new Parliament; he believed, and in his harangue to the mutineers he pledged himself to the assertion, that the House proposed to dissolve itself. Within the House, however, a vigorous knot of politicians was resolved to prolong its existence; in a witty paraphrase of the story of Moses, Henry Martyn was soon to picture the Commonwealth as a new-born and delicate babe, and hint that "no one is so proper to bring it up as the mother who has brought it into the world." As yet, however, their intentions were kept secret, and in spite of the delays thrown in the way of the bill for a new Representative body Cromwell entertained no serious suspicion of the Parliament's design, when he was summoned to Ireland by a series of royalist successes which left only Dublin in the hands of the Parliamentary forces.

With Scotland threatening war, and a naval struggle impending with Holland, it was necessary that the work of the army in Ireland should be done quickly. The temper, too, of Cromwell and his soldiers was one of vengeance, for the horror of the Irish massacre remained living in every English breast, and the revolt was looked upon as a continuance of the massacre. "We are come," he said on his landing, "to ask an account of the innocent blood that hath been shed, and to endeavor to bring to an account all who by appearing in arms shall justify the same." A sortie from Dublin had

already broken up Ormond's siege of the capital; and feeling himself powerless to keep the field before the new army, the Marquis had thrown his best troops, three thousand Englishmen under Sir Arthur Aston, as a garrison into Drogheda. The storm of Drogheda by Cromwell was the first of a series of awful massacres. The garrison fought bravely, and repulsed the first attack; but a second drove Aston and his force back to the Mill-Mount. "Our men getting up to them," ran Cromwell's terrible despatch, "were ordered by me to put them all to the sword. And indeed, being in the heat of action, I forbade them to spare any that were in arms in the town, and I think that night they put to death about two thousand men." A few fled to St. Peter's church, "whereupon I ordered the steeple to be fired, where one of them was heard to say in the midst of the flames: 'God damn me, I burn, I burn.'" "In the church itself nearly one thousand were put to the sword. I believe all their friars were knocked on the head promiscuously but two," but these were the sole exceptions to the rule of killing the soldiers only. At a later time Cromwell challenged his enemies to give "an instance of one man since my coming into Ireland, not in arms, massacred, destroyed, or banished." But for soldiers who refused to surrender on summons there was no mercy. Of the remnant who were driven to yield at last through hunger, "when they submitted, their officers were knocked on the head, every tenth man of the soldiers killed, and the rest shipped for the Barbadoes." "I am persuaded," the despatch ends, "that this is a righteous judgment of God upon these barbarous wretches who have imbrued their hands in so much innocent blood, and that it will tend to prevent the effusion of blood for the future." A detachment sufficed to relieve Derry, and to quiet Ulster; and Cromwell turned to the south, where as stout a defence was followed by as terrible a massacre at Wexford. A fresh success at Ross brought him to Waterford; but the city held stubbornly out, disease thinned his army, where there was scarce an officer who had not been sick, and the general himself was arrested by illness. At last the tempestuous weather drove him into winter quarters at Cork with his work half done. The winter was one of terrible anxiety. The Parliament was showing less and less inclination to dissolve itself, and was meeting the grow-

ing discontent by a stricter censorship of the press, and a fruitless prosecution of John Lilburne. English commerce was being ruined by the piracies of Rupert's fleet, which now anchored at Kinsale to support the royalist cause in Ireland. The energy of Vane indeed had already re-created a navy, squadrons of which were being despatched into the British seas, the Mediterranean, and the Levant, and Colonel Blake, who had distinguished himself by his heroic defence of Taunton during the war, was placed at the head of a fleet which drove Rupert from the Irish coast, and finally blockaded him in the Tagus. But even the energy of Vane quailed before the danger from the Scots. "One must go and die there," the young King cried at the news of Ormond's defeat before Dublin, "for it is shameful for me to live elsewhere." But his ardor for an Irish campaign cooled as Cromwell marched from victory to victory; and from the isle of Jersey, which alone remained faithful to him of all his southern dominions, Charles renewed the negotiations with Scotland which his hopes from Ireland had broken. They were again delayed by a proposal on the part of Montrose to attack the very Government with whom his master was negotiating; but the failure and death of the Marquis in the spring forced Charles to accept the Presbyterian conditions. The news of the negotiations filled the English leaders with dismay, for Scotland was raising an army, and Fairfax, while willing to defend England against a Scotch invasion, scrupled to take the lead of an invasion of Scotland. The Council recalled Cromwell from Ireland, but his cooler head saw that there was yet time to finish his work in the west. During the winter he had been busily preparing for a new campaign, and it was only after the storm of Clonmell, and the overthrow of the Irish under Hugh O'Neil, that he embarked again for England.

Cromwell entered London amidst the shouts of a great multitude; and a month after Charles had landed on the shores of Scotland the English army started for the north. It crossed the Tweed, fifteen thousand men strong; but the terror of his massacres in Ireland hung round its leader, the country was deserted as he advanced, and he was forced to cling for provisions to a fleet which sailed along the coast. David Leslie, with a larger force, refused battle and lay ob-

stinately in his lines between Edinburgh and Leith. A march of the English army round his position to the slopes of the Pentlands only brought about a change of the Scottish front; and as Cromwell fell back baffled upon Dunbar, Leslie encamped upon the heights above the town, and cut off the English retreat along the coast by the seizure of Cockburnspath. His post was almost unassailable, while the soldiers of Cromwell were sick and starving; and their general had resolved on an embarkation of his forces, when he saw in the dusk of evening signs of movement in the Scottish camp. Leslie's caution had at last been overpowered by the zeal of the preachers, and his army moved down to the lower ground between the hillside on which it was encamped and a little brook which covered the English front. His horse was far in advance of the main body, and it had hardly reached the level ground when Cromwell in the dim dawn flung his whole force upon it. "They run; I profess they run!" he cried as the Scotch horse broke after a desperate resistance, and threw into confusion the foot who were hurrying to its aid. Then, as the sun rose over the mist of the morning, he added in nobler words: "Let God arise, and let His enemies be scattered! Like as the mist vanisheth, so shalt Thou drive them away!" In less than an hour the victory was complete. The defeat at once became a rout; ten thousand prisoners were taken, with all the baggage and guns; three thousand were slain, with scarce any loss on the part of the conquerors. Leslie reached Edinburgh, a general without an army. The effect of Dunbar was at once seen in the attitude of the Continental powers. Spain hastened to recognize the Republic, and Holland offered its alliance. But Cromwell was watching with anxiety the growing discontent at home. The general amnesty claimed by Ireton, and the bill for the Parliament's dissolution, still hung on hand; the reform of the courts of justice, which had been pressed by the army, failed before the obstacles thrown in its way by the lawyers in the Commons. "Relieve the oppressed," Cromwell wrote from Dunbar, "hear the groans of poor prisoners. Be pleased to reform the abuses of all professions. If there be any one that makes many poor to make a few rich, that suits not a Commonwealth." But the House was seeking to turn the current of public opinion in favor of its own continuance by a great diplomatic

triumph. It resolved secretly on the wild project of bringing about a union between England and Holland, and it took advantage of Cromwell's victory to despatch Oliver St. John with a stately embassy to the Hague. His rejection of an alliance and Treaty of Commerce which the Dutch offered was followed by the disclosure of the English proposal of union, but the proposal was at once refused. The envoys, who returned angrily to the Parliament, attributed their failure to the posture of affairs in Scotland, where Charles was preparing for a new campaign. Humiliation after humiliation had been heaped on Charles since he landed in his northern realm. He had subscribed to the Covenant; he had listened to sermons and scoldings from the ministers; he had been called on to sign a declaration that acknowledged the tyranny of his father and the idolatry of his mother. Hardened and shameless as he was, the young King for a moment recoiled. "I could never look my mother in the face again," he cried, "after signing such a paper;" but he signed. He was still, however, a King only in name, shut out from the Council and the army, with his friends excluded from all part in government or the war. But he was at once freed by the victory of Dunbar. "I believe the King will set up on his own score now," Cromwell wrote after his victory. With the overthrow of Leslie fell the power of Argyle and the narrow Presbyterians whom he led. Hamilton, the brother and successor of the Duke who had been captured at Preston, brought back the royalists to the camp, and Charles insisted on taking part in the Council and on being crowned at Scone. Master of Edinburgh, but foiled in an attack on Stirling, Cromwell waited through the winter and the long spring, while intestine feuds broke up the nation opposed to him, and while the stricter Covenanters retired sulkily from the royal army on the return of the "Malignants," the royalists of the earlier war, to its ranks. With summer the campaign recommenced, but Leslie again fell back on his system of positions, and Cromwell, finding the Scotch camp at Stirling unassailable, crossed into Fife and left the road open to the south. The bait was taken. In spite of Leslie's counsels Charles resolved to invade England, and was soon in full march through Lancashire upon the Severn, with the English horse under Lambert hanging on his rear, and the English foot hastening by York and Coventry

to close the road to London. "We have done to the best of our judgment," Cromwell replied to the angry alarm of the Parliament, "knowing that if some issue were not put to this business it would occasion another winter's war." At Coventry he learnt Charles's position, and swept round by Evesham upon Worcester, were the Scotch King was encamped. Throwing half his force across the river, Cromwell attacked the town on both sides on the anniversary of his victory at Dunbar. He led the van in person, and was "the first to set foot on the enemy's ground." When Charles descended from the cathedral tower to fling himself on the eastern division, Cromwell hurried back across the Severn, and was soon "riding in the midst of the fire." For four or five hours, he told the Parliament, "it was as stiff a contest as ever I have seen;" the Scots, outnumbered and beaten into the city, gave no answer but shot to offers of quarter, and it was not till nightfall that all was over. The loss of the victors was as usual inconsiderable. The conquered lost six thousand men, and all their baggage and artillery. Leslie was among the prisoners: Hamilton among the dead. Charles himself fled from the field; and after months of wanderings made his escape to France.

"Now that the King is dead and his son defeated," Cromwell said gravely to the Parliament, "I think it necessary to come to a settlement." But the settlement which had been promised after Naseby was still as distant as ever after Worcester. The bill for dissolving the present Parliament, though Cromwell pressed it in person, was only passed, after bitter opposition, by a majority of two; and even this success had been purchased by a compromise which permitted the House to sit for three years more. Internal affairs were almost at a deadlock. The Parliament appointed committees to prepare plans for legal reforms, or for ecclesiastical reforms, but it did nothing to carry them into effect. It was overpowered by the crowd of affairs which the confusion of the war had thrown into its hands, by confiscations, sequestrations, appointments to civil and military offices, in fact, the whole administration of the state; and there were times when it was driven to a resolve not to take any private affairs for weeks together in order that it might make some progress with public business. To add to this confusion and muddle

there were the inevitable scandals which arose from it; charges of malversation and corruption were hurled at the members of the house; and some, like Haselrig, were accused with justice of using their power to further their own interests. The one remedy for all this was, as the army saw, the assembly of a new and complete Parliament in place of the mere "rump" of the old; but this was the one measure which the House was resolute to avert. Vane spurred it to a new activity. The Amnesty Bill was forced through after fifteen divisions. A Grand Committee, with Sir Matthew Hale at its head, was appointed to consider the reform of the law. A union with Scotland was pushed resolutely forward; eight English Commissioners convoked a Convention of delegates from its counties and boroughs at Edinburgh, and in spite of dogged opposition procured a vote in favor of the proposal. A bill was introduced which gave legal form to the union, and admitted representatives from Scotland into the next Parliament. A similar plan was proposed for a union with Ireland. But it was necessary for Vane's purposes not only to show the energy of the Parliament, but to free it from the control of the army. His aim was to raise in the navy a force devoted to the House, and to eclipse the glories of Dunbar and Worcester by yet greater triumphs at sea. With this view the quarrel with Holland had been carefully nursed; a "Navigation Act" prohibiting the importation in foreign vessels of any but the products of the countries to which they belonged struck a fatal blow at the carrying trade from which the Dutch drew their wealth; and fresh debates arose from the English claim to salutes from all vessels in the Channel. The two fleets met before Dover, and a summons from Blake to lower the Dutch flag was met by the Dutch admiral, Van Tromp, with a broadside. The States-General attributed the collision to accident, and offered to recall Van Tromp; but the English demands rose at each step in the negotiations till war became inevitable. The army hardly needed the warning conveyed by the introduction of a bill for its disbanding to understand the new policy of the Parliament. It was significant that while accepting the bill for its own dissolution the House had as yet prepared no plan for the assembly which was to follow it; and the Dutch war had hardly been declared when, abandoning the attitude of inaction which

it had observed since the beginning of the Commonwealth, the army petitioned, not only for reform in Church and State, but for an explicit declaration that the House would bring its proceedings to a close. The Petition forced the House to discuss a bill for "a New Representative," but the discussion soon brought out the resolve of the sitting members to continue as a part of the coming Parliament without re-election. The officers, irritated by such a claim, demanded, in conference after conference, an immediate dissolution, and the House as resolutely refused. In ominous words Cromwell supported the demand of the army. "As for the members of this Parliament, the army begins to take them in disgust. I would it did so with less reason." There was just ground, he urged, for discontent in their selfish greed of houses and lands, the scandalous lives of many, their partiality as judges, their interference with the ordinary course of law in matters of private interest, their delay of law reform, above all in their manifest desire of perpetuating their own power. "There is little to hope for from such men," he ended with a return to his predominant thought, "for a settlement of the nation."

For the moment the crisis was averted by the events of the war. A terrible storm had separated the two fleets when on the point of engaging in the Orkneys, but Ruyter and Blake met again in the Channel, and after a fierce struggle the Dutch were forced to retire under cover of night. Since the downfall of Spain Holland had been the first naval power in the world, and the spirit of the nation rose gallantly with its earliest defeat. Immense efforts were made to strengthen the fleet, and the veteran, Van Tromp, who was replaced at its head, appeared in the Channel with seventy-three ships of war. Blake had but half the number, but he at once accepted the challenge, and the unequal fight went on doggedly till nightfall, when the English fleet withdrew shattered into the Thames. Tromp swept the Channel in triumph, with a broom at his masthead; and the tone of the Commons lowered with the defeat of their favorite force. A compromise seems to have been arranged between the two parties, for the bill providing a new Representative was again pushed on, and the Parliament agreed to retire in the coming November, while Cromwell offered no opposition to a reduction of the army. But the courage of the House rose afresh with a turn of

fortune. The strenuous efforts of Blake enabled him again to put to sea in a few months after his defeat, and a running fight through four days ended at last in an English victory, though Tromp's fine seamanship enabled him to save the convoy he was guarding. The House at once insisted on the retention of its power. Not only were the existing members to continue as members of the new Parliament, depriving the places they represented of their right of choosing representatives, but they were to constitute a Committee of Revision, to determine the validity of each election, and the fitness of the members returned. A conference took place between the leaders of the Commons and the Officers of the Army, who resolutely demanded not only the omission of these clauses, but that the Parliament should at once dissolve itself, and to commit the new elections to the Council of State. "Our charge," retorted Haselrig, "cannot be transferred to any one." The conference was adjourned till the next morning, on an understanding that no decisive step should be taken: but it had no sooner reassembled than the absence of the leading members confirmed the news that Vane was fast pressing the bill for a new Representative through the House. "It is contrary to common honesty," Cromwell angrily broke out; and, quitting Whitehall, he summoned a company of musketeers to follow him as far as the door of the Commons. He sat down quietly in his place, "clad in plain grey clothes and grey worsted stockings," and listened to Vane's passionate arguments. "I am come to do what grieves me to the heart," he said to his neighbor, St. John; but he still remained quiet, till Vane pressed the House to waive its usual forms and pass the bill at once. "The time has come," he said to Harrison. "Think well," replied Harrison, "it is a dangerous work!" and Cromwell listened for another quarter of an hour. At the question "that this Bill do pass," he at length rose, and his tone grew higher as he repeated his former charges of injustice, self-interest, and delay. "Your hour is come," he ended, "the Lord hath done with you!" A crowd of members started to their feet in angry protest. "Come, come," replied Cromwell, "we have had enough of this;" and striding into the midst of the chamber, he clapt his hat on his head, and exclaimed, "I will put an end to your prating!" In the din that followed his voice

was heard in broken sentences—"It is not fit that you should sit here any longer! You should give place to better men! You are no Parliament." Thirty musketeers entered at a sign from their General, and the fifty members present crowded to the door. "Drunkard!" Cromwell broke out as Wentworth passed him; and Martin was taunted with a yet coarser name. Vane, fearless to the last, told him his act was "against all right and all honor." "Ah, Sir Harry Vane, Sir Harry Vane," Cromwell retorted in bitter indignation at the trick he had been played, "you might have prevented all this, but you are a juggler, and have no common honesty! The Lord deliver me from Sir Harry Vane!" The Speaker refused to quit his seat, till Harrison offered to "lend him a hand to come down." Cromwell lifted the mace from the table. "What shall we do with this bauble?" he said. "Take it away!" The door of the House was locked at last, and the dispersion of the Parliament was followed a few hours after by that of its executive committee, the Council of State. Cromwell himself summoned them to withdraw. "We have heard," replied the President, John Bradshaw, "what you have done this morning at the House, and in some hours all England will hear it. But you mistake, sir, if you think the Parliament dissolved. No power on earth can dissolve the Parliament but itself, be sure of that!"

Section X.—The Fall of Puritanism, 1653—1660.*

The dispersion of the Parliament and of the Council of State left England without a government, for the authority of every official ended with that of the body from which his power was derived. Cromwell, in fact, as Captain-General of the forces, was forced to recognize his responsibility for the maintenance of public order. But no thought of military despotism can be fairly traced in the acts of the general or the army. They were

* *Authorities.*—Many of the works mentioned before are still valuable, but the real key to the history of this period lies in Cromwell's remarkable series of Speeches (Carlyle, "Letters and Speeches," vol. iii.). Thurlow's State Papers furnish an immense mass of documents. For the Second Parliament of the Protector we have Burton's "Diary." For the Restoration, M. Guizot's "Richard Cromwell and the Restoration," Ludlow's "Memoirs," Baxter's "Autobiography," and the minute and accurate account given by Clarendon himself.

in fact far from regarding their position as a revolutionary one. Though incapable of justification on any formal ground, their proceedings since the establishment of the Commonwealth had as yet been substantially in vindication of the rights of the country to representation and self-government; and public opinion had gone fairly with the army in its demand for a full and efficient body of representatives, as well as in its resistance to the project by which the Rump would have deprived half England of its right of election. It was only when no other means existed of preventing such a wrong that the soldiers had driven out the wrongdoers. "It is you that have forced me to this," Cromwell exclaimed, as he drove the members from the House; "I have sought the Lord night and day that He would rather slay me than put me upon the doing of this work." The act was one of violence to the members of the House, but the act which it aimed at preventing was one of violence on their part to the constitutional rights of the whole nation. The people had in fact been "dissatisfied in every corner of the realm" at the state of public affairs: and the expulsion of the members was ratified by a general assent. "We did not hear a dog bark at their going," the Protector said years afterwards. Whatever anxiety may have been felt at the use which was like to be made of "the power of the sword," was in great part dispelled by a proclamation of the officers. Their one anxiety was "not to grasp the power ourselves nor to keep it in military hands, no, not for a day," and their promise to "call to the government men of approved fidelity and honesty" was to some extent redeemed by the nomination of a provisional Council of State, consisting of eight officers of high rank and four civilians, with Cromwell as their head, and a seat in which was offered, though fruitlessly, to Vane. The first business of such a body was clearly to summon a new Parliament and to resign its trust into its hands: but the bill for Parliamentary reform had dropped with the expulsion: and reluctant as the Council was to summon a new Parliament on the old basis of election, it shrank from the responsibility of effecting so fundamental a change as the creation of a new basis by its own authority. It was this difficulty which led to the expedient of a Constituent Convention. Cromwell told the story of this unlucky assembly some years after with an amusing frankness. "I will come and tell you a story of my own weakness and folly. And yet it was

done in my simplicity—I dare avow it was. . . . It was thought then that men of our own judgment, who had fought in the wars, and were all of a piece on that account—why, surely, these men will hit it, and these men will do it to the purpose, whatever can be desired! And surely we did think, and I did think so—the more blame to me!" Of the hundred and fifty-six men, "faithful, fearing God, and hating covetousness," whose names were selected for this purpose by the Council of State, from lists furnished by the congregational churches, the bulk were men, like Ashley Cooper, of good blood and "free estates;" and the proportion of burgesses, such as the leather-merchant, 'Praise-God Barebones,' whose name was eagerly seized on as a nickname for the body to which he belonged, seems to have been much the same as in earlier Parliaments. But the circumstances of their choice told fatally on the temper of its members. Cromwell himself, in the burst of rugged eloquence with which he welcomed their assembling, was carried away by a strange enthusiasm. "Convince the nation," he said, "that as men fearing God have fought them out of their bondage under the regal power, so men fearing God do now rule them in the fear of God. . . . Own your call, for it is of God: indeed, it is marvellous, and it hath been unprojected. . . . Never was a supreme power under such a way of owning God, and being owned by Him." A spirit yet more enthusiastic appeared in the proceedings of the Convention itself. The resignation of their powers by Cromwell and the Council into its hands left it the one supreme authority; but by the instrument which convoked it provision had been made that this authority should be transferred in fifteen months to another assembly elected according to its directions. Its work was, in fact, to be that of a constituent assembly, paving the way for a Parliament on a really national basis. But the Convention put the largest construction on its commission, and boldly undertook the whole task of constitutional reform. Committees were appointed to consider the needs of the Church and the nation. The spirit of economy and honesty which pervaded the assembly appeared in its redress of the extravagance which prevailed in the civil service, and of the inequality of taxation. With a remarkable energy it undertook a host of reforms, for whose execution England has had to wait to our own day. The Long Parliament had

shrunk from any reform of the Court of Chancery, where twenty-three thousand cases were waiting unheard. The Convention proposed its abolition. The work of compiling a single code of laws, begun under the Long Parliament by a committee with Sir Matthew Hale at its head, was again pushed forward. The frenzied alarm which these bold measures aroused among the lawyer class was soon backed by that of the clergy, who saw their wealth menaced by the establishment of civil marriage, and by proposals to substitute the free contributions of congregations for the payment of tithes. The landed proprietors too rose against the scheme for the abolition of lay-patronage, which was favored by the Convention, and predicted an age of confiscation. The "Barebones Parliament," as the assembly was styled in derision, was charged with a design to ruin property, the Church, and the law, with enmity to knowledge, and a blind and ignorant fanaticism. Cromwell himself shared the general uneasiness at its proceedings. His mind was that of an administrator, rather than that of a statesman, unspeculative, deficient in foresight, conservative, and eminently practical. He saw the need of administrative reform in Church and State; but he had no sympathy whatever with the revolutionary theories which were filling the air around him. His desire was for "a settlement" which should be accompanied with as little disturbance of the old state of things as possible. If Monarchy had vanished in the turmoil of war, his experience of the Long Parliament only confirmed him in his belief of the need of establishing an executive power of a similar kind, apart from the power of the legislature, as a condition of civil liberty. His sword had won "liberty of conscience;" but passionately as he clung to it, he was still for an established Church, for a parochial system, and a ministry maintained by tithes. His social tendencies were simply those of the class to which he belonged. "I was by birth a gentleman," he told a later Parliament, and in the old social arrangement of "a nobleman, a gentleman, a yeoman," he saw "a good interest of the nation and a great one." He hated "that levelling principle" which tended to the reducing of all to one equality. "What was the purport of it," he asks with an amusing simplicity, "but to make the tenant as liberal a fortune as the landlord? Which, I think, if obtained, would not have lasted long. The men of that principle, after they

had served their own turns, would then have cried up property and interest fast enough."

To a practical temper such as this the speculative reforms of the Convention were as distasteful as to the lawyers and clergy whom they attacked. "Nothing," said Cromwell, "was in the hearts of these men but 'overturn, overturn.'" But he was delivered from his embarrassment by the internal dissensions of the Assembly itself. The day after the decision against tithes the more conservative members snatched a vote by surprise "that the sitting of this Parliament any longer, as now constituted, will not be for the good of the Commonwealth, and that it is requisite to deliver up unto the Lord-General the powers we received from him." The Speaker placed their abdication in Cromwell's hands, and the act was confirmed by the subsequent adhesion of a majority of the members. The dissolution of the Convention replaced matters in the state in which its assembly had found them; but there was still the same general anxiety to substitute some sort of legal rule for the power of the sword. The Convention had named during its session a fresh Council of State, and this body at once drew up, under the name of the Instrument of Government, a remarkable Constitution, which was adopted by the Council of Officers. They were driven by necessity to the step from which they had shrunk before, that of convening a Parliament on the reformed basis of representation, though such a basis had no legal sanction. The House was to consist of four hundred members from England, thirty from Scotland, and thirty from Ireland. The seats hitherto assigned to small and rotten boroughs were transferred to larger constituencies, and for the most part to counties. All special rights of voting in the election of members were abolished, and replaced by a general right of suffrage, based on the possession of real or personal property to the value of two hundred pounds. Catholics and "Malignants," as those who had fought for the King were called, were excluded for the while from the franchise. Constitutionally, all further organization of the form of government should have been left to this Assembly; but the dread of disorder during the interval of its election, as well as a longing for "settlement," drove the Council to complete their work by pressing the office of "Protector" upon Cromwell. "They told me that except I would undertake the government they thought things would hardly

come to a composure or settlement, but blood and confusion would break in as before." If we follow however his own statement, it was when they urged that the acceptance of such a Protectorate actually limited his power as Lord-General, and "bound his hands to act nothing without the consent of a Council until the Parliament," that the post was accepted. The powers of the new Protector indeed were strictly limited. Though the members of the Council were originally named by him, each member was irremovable save by consent of the rest: their advice was necessary in all foreign affairs, their consent in matters of peace and war, their approval in nominations to the great offices of state, or the disposal of the military or civil power. With this body too lay the choice of all future Protectors. To the administrative check of the Council was added the political check of the Parliament. Three years at the most were to elapse between the assembling of one Parliament and another. Laws could not be made, nor taxes imposed but by its authority, and after the lapse of twenty days the statutes it passed became laws even if the Protector's assent was refused to them. The new Constitution was undoubtedly popular; and the promise of a real Parliament in a few months covered the want of any legal character in the new rule. The Government was generally accepted as a provisional one, which could only acquire legal authority from the ratification of its acts in the coming session; and the desire to settle it on such a Parliamentary basis was universal among the members of the new Assembly which met in the autumn at Westminster.

Few Parliaments have ever been more memorable, or more truly representative of the English people, than the Parliament of 1654. It was the first Parliament in our history where members from Scotland and Ireland sate side by side with those from England, as they sit in the Parliament of to-day. The members for rotten boroughs and pocket-boroughs had disappeared. In spite of the exclusion of royalists and Catholics from the polling-booths, and the arbitrary erasure of the names of a few ultra-republican members by the Council, the House had a better title to the name of a "free Parliament" than any which had sat before. The freedom with which the electors had exercised their right of voting was seen indeed in the large number of Presbyterian members who were returned, and in the reappearance of Haselrig and Bradshaw, with many mem-

bers of the Long Parliament, side by side with Lord Herbert and the older Sir Harry Vane. The first business of the House was clearly to consider the question of government; and Haselrig, with the fiercer republicans, at once denied the legal existence of either Council or Protector, on the ground that the Long Parliament had never been dissolved. Such an argument, however, told as much against the Parliament in which they sate as against the administration itself, and the bulk of the Assembly contented themselves with declining to recognize the Constitution or Protectorate as of more than provisional validity. They proceeded at once to settle the government on a Parliamentary basis. The "Instrument" was taken as the groundwork of the new Constitution, and carried clause by clause. That Cromwell should retain his rule as Protector was unanimously agreed; that he should possess the right of veto or a co-ordinate legislative power with the Parliament was hotly debated, though the violent language of Haselrig did little to disturb the general tone of moderation. Suddenly, however, Cromwell interposed. If he had undertaken the duties of Protector with reluctance, he looked on all legal defects in his title as more than supplied by the consent of the nation. "I called not myself to this place," he urged, "God and the people of these kingdoms have borne testimony to it." His rule had been accepted by London, by the army, by the solemn decision of the judges, by addresses from every shire, by the very appearance of the members of the Parliament in answer to his writ. "Why may I not balance this Providence," he asked, "with any hereditary interest?" In this national approval he saw a call from God, a Divine Right of a higher order than that of the kings who had gone before.

But there was another ground for the anxiety with which he watched the proceedings of the Commons. His passion for administration had far overstepped the bounds of a merely provisional rule in the interval before the assembling of the Parliament. His desire for "settlement" had been strengthened not only by the drift of public opinion, but by the urgent need of every day; and the power reserved by the "Instrument" to issue temporary ordinances "until further order in such matters, to be taken by the Parliament," gave a scope to his marvellous activity of which he at once took advantage. Sixty-four Ordinances had been issued in the nine months before the

meeting of the Parliament. Peace had been concluded with Holland. The Church had been set in order. The law itself had been minutely regulated. The union with Scotland had been brought to completion. So far was Cromwell from dreaming that these measures, or the authority which enacted them, would be questioned, that he looked to Parliament simply to complete his work. "The great end of your meeting," he said at the first assembly of its members, "is healing and settling." Though he had himself done much, he added, "there was still much to be done." Peace had to be made with Portugal, and alliance with Spain. Bills were laid before the House for the codification of the law. The plantation and settlement of Ireland had still to be completed. He resented the setting these projects aside for constitutional questions which, as he held, a Divine call had decided, but he resented yet more the renewed claim advanced by Parliament to the sole power of legislation. As we have seen, his experience of the evils which had arisen from the concentration of legislative and executive power in the Long Parliament had convinced Cromwell of the danger to public liberty which lay in such a union. He saw in the joint government of "a single person and a Parliament" the only assurance "that Parliaments should not make themselves perpetual," or that their power should not be perverted to public wrong. But whatever strength there may have been in the Protector's arguments, the act by which he proceeded to enforce them was fatal to liberty, and in the end to Puritanism. "If my calling be from God," he ended, "and my testimony from the People, God and the People shall take it from me, else I will not part from it." And he announced that no member would be suffered to enter the House without signing an engagement "not to alter the Government as it is settled in a single person and a Parliament." No act of the Stuarts had been a bolder defiance of constitutional law; and the act was as needless as it was illegal. One hundred members alone refused to take the engagement, and the signatures of three-fourths of the House proved that the security Cromwell desired might have been easily procured by a vote of Parliament. But those who remained resumed their constitutional task with unbroken firmness. They quietly asserted their sole title to government by referring the Protector's Ordinances to Committees for revision, and for conversion into laws. The "In-

strument of Government" was turned into a bill, debated and after some modifications read a third time. Money votes, as in previous Parliaments, were deferred till "grievances" had been settled. But Cromwell once more intervened. The royalists were astir again; and he attributed their renewed hopes to the hostile attitude which he ascribed to the Parliament. The army, which remained unpaid while the supplies were delayed, was seething with discontent. "It looks," said the Protector, "as if the laying grounds for a quarrel had rather been designed than to give the people settlement. Judge yourselves whether the contesting of things that were provided for by this government hath been profitable expense of time for the good of this nation." In words of angry reproach he declared the Parliament dissolved.

With the dissolution of the Parliament of 1654 ended all show of constitutional rule. The Protectorate, deprived by its own act of all chance of legal sanction, became a simple tyranny. Cromwell professed, indeed, to be restrained by the "Instrument": but the one great restraint on his power which the Instrument provided, the inability to levy taxes save by consent of Parliament, was set aside on the plea of necessity. "The People," said the Protector in words which Strafford might have uttered, "will prefer their real security to forms." That a danger of royalist revolt existed was undeniable, but the danger was at once doubled by the general discontent. From this moment, Whitelock tells us, "many sober and noble patriots," in despair of public liberty, "did begin to incline to the King's restoration." In the mass of the population the reaction was far more rapid. "Charles Stuart," writes a Cheshire correspondent to the Secretary of State, "hath five hundred friends in these adjacent counties for every one friend to you among them." But before the overpowering strength of the army even this general discontent was powerless. Yorkshire, where the royalist insurrection was expected to be most formidable, never ventured to rise at all. There were risings in Devon, Dorset, and the Welsh Marches, but they were quickly put down, and their leaders brought to the scaffold. Easily however as the revolt was suppressed, the terror of the Government was seen in the energetic measures to which Cromwell resorted in the hope of securing order. The country was divided into ten military governments, each with a major-general at its head, who

was empowered to disarm all Papists and royalists, and to arrest suspected persons. Funds for the supports of this military despotism were provided by an Ordinance of the Council of State, which enacted that all who had at any time borne arms for the King should pay every year a tenth part of their income, in spite of the Act of Oblivion, as a fine for their royalist tendencies. The despotism of the major-generals was seconded by the older expedients of tyranny. The ejected clergy had been zealous in promoting the insurrection, and they were forbidden in revenge to act as chaplains or as tutors. The press was placed under a strict censorship. The payment of taxes levied by the sole authority of the Protector was enforced by distraint; and when a collector was sued in the courts for redress, the counsel for the prosecution were sent to the Tower.

If pardon, indeed, could ever be won for a tyranny, the wisdom and grandeur with which he used the power he had usurped would win pardon for the Protector. The greatest among the many great enterprises undertaken by the Long Parliament had been the Union of the three Kingdoms: and that of Scotland with England had been brought about, at the very end of its career, by the tact and vigor of Sir Harry Vane. But its practical realization was left to Cromwell. In four months of hard fighting General Monk brought the Highlands to a new tranquillity; and the presence of an army of eight thousand men, backed by a line of forts, kept the most restless of the clans in good order. The settlement of the country was brought about by the temperance and sagacity of Monk's successor, General Deane. No further interference with the Presbyterian system was attempted beyond the suppression of the General Assembly. But religious liberty was resolutely protected, and Deane ventured even to interfere on behalf of the miserable victims whom Scotch bigotry was torturing and burning on the charge of witchcraft. Even steady royalists acknowledged the justice of the Government and the wonderful discipline of its troops. "We always reckon those eight years of the usurpation," said Burnet afterwards, "a time of great peace and prosperity." Sterner work had to be done before Ireland could be brought into real union with its sister kingdoms. The work of conquest had been continued by Ireton, and completed after his death by General Ludlow, as mercilessly as it had begun. Thousands perished by famine or

the sword. Shipload after shipload of those who surrendered were sent over sea for sale into forced labor in Jamaica and the West Indies. More than forty thousand of the beaten Catholics were permitted to enlist for foreign service, and found a refuge in exile under the banners of France and Spain. The work of settlement, which was undertaken by Henry Cromwell, the younger and abler of the Protector's sons, turned out to be even more terrible than the work of the sword. It took as its model the Colonization of Ulster, the fatal measure which had destroyed all hope of a united Ireland and had brought inevitably in its train the revolt and the war. The people were divided into classes in the order of their assumed guilt. All who after fair trial were proved to have personally taken part in the massacre were sentenced to banishment or death. The general amnesty which freed " those of the meaner sort " from all question on other scores was far from extending to the landowners. Catholic proprietors who had shown no goodwill to the Parliament, even though they had taken no part in the war, were punished by the forfeiture of a third of their estates. All who had borne arms were held to have forfeited the whole, and driven into Connaught, where fresh estates were carved out for them from the lands of the native clans. No such doom had ever fallen on a nation in modern times as fell upon Ireland in its new settlement. Among the bitter memories which part Ireland from England the memory of the bloodshed and confiscation which the Puritans wrought remains the bitterest; and the worst curse an Irish peasant can hurl at his enemy is " the curse of Cromwell." But pitiless as the Protector's policy was, it was successful in the ends at which it aimed. The whole native population lay helpless and crushed. Peace and order were restored, and a large incoming of Protestant settlers from England and Scotland brought a new prosperity to the wasted country. Above all, the legislative union which had been brought about with Scotland was now carried out with Ireland, and thirty seats were allotted to its representatives in the general Parliament.

In England Cromwell dealt with the royalists as irreconcilable enemies; but in every other respect he carried fairly out his pledge of " healing and settling." The series of administrative reforms planned by the Convention had been partially carried into effect before the meeting of Parliament in 1654; but

the work was pushed on after the dissolution of the House with yet greater energy. Nearly a hundred ordinances showed the industry of the Government. Police, public amusements, roads, finances, the condition of prisons, the imprisonment of debtors, were a few among the subjects which claimed Cromwell's attention. An ordinance of more than fifty clauses reformed the Court of Chancery. The anarchy which had reigned in the Church since the break-down of Episcopacy and the failure of the Presbyterian system to supply its place, was put an end to by a series of wise and temperate measures for its reorganization. Rights of patronage were left untouched; but a Board of Triers, a fourth of whom were laymen, was appointed to examine the fitness of ministers presented to livings; and a Church board of gentry and clergy was set up in every county to exercise a supervision over ecclesiastical affairs, and to detect and remove scandalous and ineffectual ministers. Even by the confession of Cromwell's opponents, the plan worked well. It furnished the country with "able, serious preachers," Baxter tells us, "who lived a godly life, of what tolerable opinion soever they were," and, as both Presbyterian and Independent ministers were presented to livings at the will of their patrons, it solved so far as practical working was concerned the problem of a religious union among the Puritans on the base of a wide variety of Christian opinion. From the Church which was thus reorganized all power of interference with faiths differing from its own was resolutely withheld. Save in his dealings with the Episcopalians, whom he looked on as a political danger, Cromwell remained true throughout to the cause of religious liberty. Even the Quaker, rejected by all other Christian bodies as an anarchist and blasphemer, found sympathy and protection in the Protector. The Jews had been excluded from England since the reign of Edward the First; and a prayer which they now presented for leave to return was refused by the commission of merchants and divines to whom the Protector referred it for consideration. But the refusal was quietly passed over, and the connivance of Cromwell in the settlement of a few Hebrews in London and Oxford was so clearly understood that no one ventured to interfere with them.

No part of his policy is more characteristic of Cromwell's mind, whether in its strength or in its weakness, than his man-

agement of foreign affairs. While England had been absorbed in her long and obstinate struggle for freedom the whole face of the world around her had changed. The Thirty Years' War was over. The victories of Gustavus, and of the Swedish generals who followed him, had been seconded by the policy of Richelieu and the intervention of France. Protestantism in Germany was no longer in peril from the bigotry or ambition of the House of Austria: and the Treaty of Westphalia had drawn a permanent line between the territories belonging to the adherents of the old religion and the new. There was little danger, indeed, now to Europe from the great Catholic House which had threatened its freedom ever since Charles the Fifth. Its Austrian branch was called away from dreams of aggression in the west to a desperate struggle with the Turk for the possession of Hungary and the security of Austria itself. Spain was falling into a state of strange decrepitude. So far from aiming to be mistress of Europe, she was rapidly sinking into the almost helpless prey of France. It was France which had now become the dominant power in Christendom, though her position was far from being as commanding as it was to become under Louis the Fourteenth. The peace and order which prevailed after the cessation of the religious troubles throughout her compact and fertile territory gave scope at last to the quick and industrious temper of the French people; while her wealth and energy were placed by the centralizing administration of Henry the Fourth, of Richelieu, and of Mazarin, almost absolutely in the hands of the Crown. Under the three great rulers who have just been named her ambition was steadily directed to the same purpose of territorial aggrandizement, and though limited as yet to the annexation of the Spanish and Imperial territories which still parted her frontier from the Pyrenees, the Alps, and the Rhine, a statesman of wise political genius would have discerned the beginning of that great struggle for supremacy over Europe at large which was only foiled by the genius of Marlborough and the victories of the Grand Alliance. But in his view of European politics Cromwell was misled by the conservative and unspeculative temper of his mind as well as by the strength of his religious enthusiasm. Of the change in the world around him he seems to have discerned nothing. He brought to the Europe of Mazarin the hopes and ideas with which all England was thrilling in his youth at the outbreak of

the Thirty Years' War. Spain was still to him "the head of the Papal Interest," whether at home or abroad. "The Papists in England," he said to the Parliament of 1656, "have been accounted, ever since I was born, Spaniolized; they never regarded France, or any other Papist state, but Spain only." The old English hatred of Spain, the old English resentment at the shameful part which the nation had been forced to play in the great German struggle by the policy of James and of Charles, lived on in Cromwell, and was only strengthened by the religious enthusiasm which the success of Puritanism had kindled within him. "The Lord Himself," he wrote to his admirals as he sailed to the West Indies, "hath a controversy with our enemies; even with that Romish Babylon of which the Spaniard is the great underpropper. In that respect we fight the Lord's battles." What Sweden had been under Gustavus, England, Cromwell dreamt, might be now—the head of a great Protestant League in the struggle against Catholic aggression. "You have on your shoulders," he said to the Parliament of 1654, "the interest of all the Christian people of the world. I wish it may be written on our hearts to be zealous for that interest."

The first step in such a struggle was necessarily to league the Protestant powers together, and Cromwell's earliest efforts were directed to bring the ruinous and indecisive quarrel with Holland to an end. The fierceness of the strife had grown with each engagement; but the hopes of Holland fell with her admiral, Tromp, who received a mortal wound at the moment when he had succeeded in forcing the English line; and the skill and energy of his successor, De Ruyter, struggled in vain to restore her waning fortunes. She was saved by the expulsion of the Long Parliament, which had persisted in its demand of a political union of the two countries; and the new policy of Cromwell was seen in the conclusion of peace. The United Provinces recognized the supremacy of the English flag in the British seas, and submitted to the Navigation Act, while Holland pledged itself to shut out the House of Orange from power, and thus relieved England from the risk of seeing a Stuart restoration supported by Dutch forces. The peace with the Dutch was followed by the conclusion of like treaties with Sweden and with Denmark; and on the arrival of a Swedish envoy with offers of a league of friendship, Cromwell endeavored

to bring the Dutch, the Brandenburgers, and the Danes into a confederation of the Protestant powers. His efforts in this direction however, though they never wholly ceased, remained fruitless; but the Protector was resolute to carry out his plans single-handed. The defeat of the Dutch had left England the chief sea-power of the world; and before the dissolution of the Parliament, two fleets put to sea with secret instructions. The first, under Blake, appeared in the Mediterranean, exacted reparation from Tuscany for wrongs done to English commerce, bombarded Algiers, and destroyed the fleet with which its pirates had ventured through the reign of Charles to insult the English coast. The thunder of Blake's guns, every Puritan believed, would be heard in the castle of St. Angelo, and Rome itself would have to bow to the greatness of Cromwell. But though no declaration of war had been issued against Spain, the true aim of both expeditions was an attack on that power; and the attack proved singularly unsuccessful. Though Blake sailed to the Spanish coast, he failed to intercept the treasure fleet from America; and the second expedition, which made its way to the West Indies, was foiled in a descent on St. Domingo. Its conquest of Jamaica, important as it really was in breaking through the monopoly of the New World in the South which Spain had till now enjoyed, seemed at the time but a poor result for a vast expenditure of blood and money. Its leaders were sent to the Tower on their return; but Cromwell found himself at war with Spain, and thrown whether he would or no into the hands of the French minister Mazarin.

He was forced to sign a treaty of alliance with France; while the cost of his abortive expeditions drove him again to face a Parliament. But Cromwell no longer trusted, as in his earlier Parliament, to freedom of elections. The sixty members sent from Ireland and Scotland under the Ordinances of union were simply nominees of the Government. Its whole influence was exerted to secure the return of the more conspicuous members of the Council of State. It was calculated that of the members returned one-half were bound to the Government by ties of profit or place. But Cromwell was still unsatisfied. A certificate of the Council was required from each member before admission to the House; and a fourth of the whole number returned—one hundred in all, with Haselrig at their head—were by this means excluded on grounds of disaffection or want of

religion. To these arbitrary acts of violence the House replied only by a course of singular moderation and wisdom. From the first it disclaimed any purpose of opposing the Government. One of its earliest acts provided securities for Cromwell's person, which was threatened by constant plots of assassination. It supported him in his war policy, and voted supplies of unprecedented extent for the maintenance of the struggle. It was this attitude of loyalty which gave force to its steady refusal to sanction the system of tyranny which had practically placed England under martial law. In his opening address Cromwell boldly took his stand in support of the military despotism wielded by the major-generals. "It hath been more effectual towards the discountenancing of vice and settling religion than anything done these fifty years. I will abide by it," he said, with singular vehemence, "notwithstanding the envy and slander of foolish men. I could as soon venture my life with it as with anything I ever undertook. If it were to be done again, I would do it." But no sooner had a bill been introduced into Parliament to confirm the proceedings of the major-generals than a long debate showed the temper of the Commons. They had resolved to acquiesce in the Protectorate, but they were equally resolved to bring it again to a legal mode of government. This indeed was the aim of even Cromwell's wiser adherents. "What makes me fear the passing of this Act," one of them wrote to his son Henry, "is that thereby His Highness' government will be more founded in force, and more removed from that natural foundation which the people in Parliament are desirous to give him, supposing that he will become more theirs than now he is." The bill was rejected, and Cromwell bowed to the feeling of the nation by withdrawing the powers of the major-generals.

But the defeat of the tyranny of the sword was only a step towards a far bolder effort for the restoration of the power of the law. It was no mere pedantry, still less was it vulgar flattery, which influenced the Parliament in their offer to Cromwell of the title of King. The experience of the last few years had taught the nation the value of the traditional forms under which its liberties had grown up. A king was limited by constitutional precedents. "The king's prerogative," it was well urged, "is under the courts of justice, and is bounded as well as any acre of land, or anything a man hath." A Protector,

on the other hand, was new in our history, and there were no traditional means of limiting his power. "The one office being lawful in its nature," said Glynne, "known to the nation, certain in itself, and confined and regulated by the law, and the other not so—that was the great ground why the Parliament did so much insist on this office and title." Under the name of Monarchy, indeed, the question really at issue between the party headed by the officers and the party led by the lawyers in the Commons was that of the restoration of constitutional and legal rule. The proposal was carried by an overwhelming majority, but a month passed in endless consultations between the Parliament and the Protector. His good sense, his knowledge of the general feeling of the nation, his real desire to obtain a settlement which should secure the ends for which Puritanism fought, political and religious liberty, broke in conference after conference through a mist of words. But his real concern throughout was with the temper of the army. Cromwell knew well that his government was a sheer government of the sword, and that the discontent of his soldiery would shake the fabric of his power. He vibrated to and fro between his sense of the political advantages of such a settlement, and his sense of its impossibility in face of the mood of the army. His soldiers, he said, were no common swordsmen. They were "godly men, men that will not be beaten down by a worldly and carnal spirit while they keep their integrity;" men in whose general voice he recognized the voice of God. "They are honest and faithful men," he urged, "true to the great things of the Government. And though it really is no part of their goodness to be unwilling to submit to what a Parliament shall settle over them, yet it is my duty and conscience to beg of you that there may be no hard things put upon them which they cannot swallow. I cannot think God would bless an undertaking of anything which would justly and with cause grieve them." The temper of the army was soon shown. Its leaders, with Lambert, Fleetwood, and Desborough at their head, placed their commands in Cromwell's hands. A petition from the officers to Parliament demanded the withdrawal of the proposal to restore the Monarchy, "in the name of the old cause for which they had bled." Cromwell at once anticipated the coming debate on this petition, a debate which might have led to an

open breach between the army and the Commons, by a refusal of the crown. "I cannot undertake this Government," he said, "with that title of King; and that is my answer to this great and weighty business."

Disappointed as it was, the Parliament with singular self-restraint turned to other modes of bringing about its purpose. The offer of the crown had been coupled with the condition of accepting a constitution which was a modification of the Instrument of Government adopted by the Parliament of 1654, and this constitution Cromwell emphatically approved. "The things provided by this Act of Government," he owned, "do secure the liberties of the people of God as they never before have had them." With a change of the title of King into that of Protector, the Act of Government now became law; and the solemn inauguration of the Protector by the Parliament was a practical acknowledgment on the part of Cromwell of the illegality of his former rule. In the name of the Commons the Speaker invested him with a mantle of State, placed the sceptre in his hand, and girt the sword of justice by his side. By the new Act of Government Cromwell was allowed to name his own successor, but in all after cases the office was to be an elective one. In every other respect the forms of the older Constitution were carefully restored. Parliament was again to consist of two Houses, the seventy members of "the other House" being named by the Protector. The Commons regained their old right of exclusively deciding on the qualification of their members. Parliamentary restrictions were imposed on the choice of members of the Council, and officers of State or of the army. A fixed revenue was voted to the Protector, and it was provided that no moneys should be raised but by assent of Parliament. Liberty of worship was secured for all but Papists, Prelatists, Socinians, or those who denied the inspiration of the Scriptures; and liberty of conscience was secured for all.

The adjournment of the House after his inauguration left Cromwell at the height of his power. He seemed at last to have placed his government on a legal and national basis. The ill-success of his earlier operations abroad was forgotten in a blaze of glory. On the eve of the Parliament's assembly one of Blake's captains had managed to intercept a part of the Spanish treasure fleet. At the close of 1656 the Protector seemed to

have found the means of realizing his schemes for rekindling the religious war throughout Europe in a quarrel between the Duke of Savoy and his Protestant subjects in the valleys of Piedmont. A ruthless massacre of these Vaudois by the Duke's troops roused deep resentment throughout England, a resentment which still breathes in the noblest of Milton's sonnets. While the poet called on God to avenge his "slaughtered saints, whose bones lie scattered on the Alpine mountains cold," Cromwell was already busy with the work of earthly vengeance. An English envoy appeared at the Duke's court with haughty demands of redress. Their refusal would have been followed by instant war, for the Protestant Cantons of Switzerland were bribed into promising a force of ten thousand men for an attack on Savoy. The plan was foiled by the cool diplomacy of Mazarin, who forced the Duke to grant Cromwell's demands; but the apparent success of the Protector raised his reputation at home and abroad. The spring of 1657 saw the greatest as it was the last of the triumphs of Blake. He found the Spanish Plate fleet guarded by galleons in the strongly-armed harbor of Santa Cruz; he forced an entrance into the harbor and burnt or sank every ship within it. Triumphs at sea were followed by a triumph on land. Cromwell's demand of Dunkirk, which had long stood in the way of any acceptance of his offers of aid, was at last conceded; and a detachment of the Puritan army joined the French troops who were attacking Flanders under the command of Turenne. Their valor and discipline were shown by the part they took in the capture of Mardyke; and still more by the victory of the Dunes, a victory which forced the Flemish towns to open their gates to the French, and gave Dunkirk to Cromwell.

Never had the fame of an English ruler stood higher; but in the midst of his glory the hand of death was falling on the Protector. He had long been weary of his task. "God knows," he had burst out to the Parliament a year before, "I would have been glad to have lived under my woodside, and to have kept a flock of sheep, rather than to have undertaken this government." And now to the weariness of power was added the weakness and feverish impatience of disease. Vigorous and energetic as his life had seemed, his health was by no means as strong as his will; he had been struck down by intermittent fever in the midst of his triumphs both in Scotland and in Ire-

land, and during the past year he had suffered from repeated attacks of it. "I have some infirmities upon me," he owned twice over in his speech at the reopening of the Parliament after an adjournment of six months; and his feverish irritability was quickened by the public danger. No supplies had been voted, and the pay of the army was heavily in arrear, while its temper grew more and more sullen at the appearance of the new Constitution and the re-awakening of the royalist intrigues. Under the terms of the new Constitution the members excluded in the preceding year took their places again in the House. The mood of the nation was reflected in the captious and quarrelsome tone of the Commons. They still delayed the grant of supplies. Meanwhile a hasty act of the Protector in giving to his nominees in "the other House," as the new second chamber he had devised was called, the title of Lords, kindled a strife between the two Houses which was busily fanned by Haselrig and other opponents of the Government. It was contended that the "other House" had under the new Constitution simply judicial and not legislative powers. Such a contention struck at Cromwell's work of restoring the old political forms of English life; and the reappearance of Parliamentary strife threw him at last, says an observer at his court, "into a rage and passion like unto madness." What gave weight to it was the growing strength of the royalist party, and its preparations for a coming rising. Charles himself with a large body of Spanish troops drew to the coast of Flanders to take advantage of it. His hopes were above all encouraged by the strife in the Commons, and their manifest dislike of the system of the Protectorate. It was this that drove Cromwell to action. Summoning his coach, by a sudden impulse, the Protector drove with a few guards to Westminster; and setting aside the remonstrances of Fleetwood, summoned the two Houses to his presence. "I do dissolve this Parliament," he ended a speech of angry rebuke, "and let God be judge between you and me." Fatal as was the error, for the moment all went well. The army was reconciled by the blow levelled at its opponents, and the few murmurers were weeded fron its ranks by a careful remodelling. The triumphant officers vowed to stand or fall with his Highness. The danger of a royalist rising vanished before a host of addresses from the counties. Great news too came from abroad, where victory in Flanders, and the cession

of Dunkirk, set the seal on Cromwell's glory. But the fever crept steadily on, and his looks told the tale of death to the Quaker, Fox, who met him riding in Hampton Court Park. "Before I came to him," he says, "as he rode at the head of his Life Guards, I saw and felt a waft of death go forth against him, and when I came to him he looked like a dead man." In the midst of his triumph Cromwell's heart was in fact heavy with the sense of failure. He had no desire to play the tyrant; nor had he any belief in the permanence of a mere tyranny. He clung desperately to the hope of bringing the country to his side. He had hardly dissolved the Parliament before he was planning the summons of another, and angry at the opposition which his Council offered to the project. "I will take my own resolutions," he said gloomily to his household; "I can no longer satisfy myself to sit still, and make myself guilty of the loss of all the honest party and of the nation itself." But before his plans could be realized the over-taxed strength of the Protector suddenly gave way. He saw too clearly the chaos into which his death would plunge England to be willing to die. "Do not think I shall die," he burst out with feverish energy to the physicians who gathered round him; "say not I have lost my reason! I tell you the truth. I know it from better authority than any you can have from Galen or Hippocrates. It is the answer of God Himself to our prayers!" Prayer indeed rose from every side for his recovery, but death drew steadily nearer, till even Cromwell felt that his hour was come. "I would be willing to live," the dying man murmured, "to be further serviceable to God and His people, but my work is done! Yet God will be with His people!" A storm which tore roofs from houses, and levelled huge trees in every forest, seemed a fitting prelude to the passing away of his mighty spirit. Three days later, on the third of September, the day which had witnessed his victories of Worcester and Dunbar, Cromwell quietly breathed his last.

So absolute even in death was his sway over the minds of men, that, to the wonder of the excited royalists, even a doubtful nomination on his death-bed was enough to secure the peaceful succession of his son, Richard Cromwell. Many, in fact, who had rejected the authority of his father submitted peaceably to the new Protector. Their motives were explained by Baxter, the most eminent among the Presbyterian ministers, in the

address to Richard which announced his adhesion. "I observe," he says, "that the nation generally rejoice in your peaceable entrance upon the Government. Many are persuaded that you have been strangely kept from participating in any of our late bloody contentions, that God might make you the healer of our breaches, and employ you in that Temple work which David himself might not be honored with, though it was in his mind, because he shed blood abundantly and made great wars." The new Protector was a weak and worthless man, but the bulk of the nation were content to be ruled by one who was at any rate no soldier, no Puritan, and no innovator. Richard was known to be lax and worldly in his conduct, and he was believed to be conservative and even royalist in heart. The tide of reaction was felt even in his Council. Their first act was to throw aside one of the greatest of Cromwell's reforms, and to fall back in the summons which they issued for the new Parliament on the old system of election. It was felt far more keenly in the tone of the new House of Commons. The republicans under Vane, backed adroitly by the secret royalists, fell hotly on Cromwell's system. The fiercest attack of all came from Sir Ashley Cooper, a Dorsetshire gentleman who had changed sides in the civil war, had fought for the King and then for the Parliament, had been a member of Cromwell's Council, and had of late ceased to be a member of it. His virulent invective on "his Highness of deplorable memory, who with fraud and force deprived you of your liberty when living, and entailed slavery on you at his death," was followed by an equally virulent invective against the army. "They have not only subdued their enemies," said Cooper, "but the masters who raised and maintained them! They have not only conquered Scotland and Ireland, but rebellious England too; and there suppressed a Malignant party of magistrates and laws." The army was quick with its reply. It had already demanded the appointment of a soldier as its General in the place of the new Protector, who had assumed the command. The tone of the Council of Officers now became so menacing that the Commons ordered the dismissal of all officers who refused to engage "not to disturb or interrupt the free meetings of Parliament." Richard ordered the Council of Officers to dissolve. Their reply was a demand for the dissolution of the Parliament, a demand with which Richard was forced to comply. The purpose of the army however was still

to secure a settled government; and setting aside the new Protector, whose weakness was now evident, they resolved to come to a reconciliation with the republican party, and to recall the fragment of the Commons whom they had expelled from St. Stephen's in 1653. Of the one hundred and sixty members who had continued to sit after the King's death, about ninety returned to their seats, and resumed the administration of affairs. But the continued exclusion of the members who had been "purged" from the House in 1648, proved that no real intention existed of restoring a legal rule. The House was soon at strife with the soldiers. In spite of Vane's counsels, it proposed a reform of the officers, and though a royalist rising in Cheshire during August threw the disputants for a moment together, the struggle revived as the danger passed away. A new hope indeed filled men's minds. Not only was the nation sick of military rule, but the army, unconquerable so long as it held together, at last showed signs of division. In Ireland and Scotland the troops protested against the attitude of their English comrades; and Monk, the commander of the Scottish army, threatened to march on London and free the Parliament from their pressure. Their divisions encouraged Haselrig and his coadjutors to demand the dismissal of Fleetwood and Lambert from their commands. They answered by driving the Parliament again from Westminster, and by marching under Lambert to the north to meet Monk's army. Negotiation gave Monk time to gather a Convention at Edinburgh, and strengthen himself with money and recruits. His attitude roused England to action. So rapidly did the tide of feeling rise throughout the country that the army was driven to undo its work by recalling the Rump. Monk however advanced rapidly to Coldstream, and crossed the border. The cry of "A free Parliament" ran like fire through the country. Not only Fairfax, who appeared in arms in Yorkshire, but the ships on the Thames and the mob which thronged the streets of London caught up the cry; and Monk, who lavished protestations of loyalty to the Rump, while he accepted petitions for a "Free Parliament," entered London unopposed. From the moment of his entry the restoration of the Stuarts became inevitable. The army, resolute as it still remained for the maintenance of "the cause," was deceived by Monk's declarations of loyalty to it, and rendered powerless by his adroit dispersion of the

troops over the country. At the instigation of Ashley Cooper, those who remained of the members who had been excluded from the House of Commons by Pride's Purge in 1648 again forced their way into Parliament, and at once resolved on a dissolution and the election of a new House of Commons. The new House, which bears the name of the Convention, had hardly taken the solemn League and Covenant which showed its Presbyterian temper, and its leaders had only begun to draw up terms on which the King's restoration might be assented to, when they found that Monk was in negotiation with the exiled Court. All exaction of terms was now impossible; a Declaration from Breda, in which Charles promised a general pardon, religious toleration, and satisfaction to the army was received with a burst of national enthusiasm; and the old Constitution was restored by a solemn vote of the Convention, "that according to the ancient and fundamental laws of this Kingdom, the government is, and ought to be, by King, Lords, and Commons." The King was at once invited to hasten to his realm; he landed at Dover, and made his way amidst the shouts of a great multitude to Whitehall. "It is my own fault," laughed the new King, with characteristic irony, "that I had not come back sooner; for I find nobody who does not tell me he has always longed for my return."

Puritanism, so men believed, had fallen never to rise again. As a political experiment it had ended in utter failure and disgust. As a religious system of national life it brought about the wildest outbreak of moral revolt that England has ever witnessed. And yet Puritanism was far from being dead; it drew indeed a nobler life from suffering and defeat. Nothing aids us better to trace the real course of Puritan influence since the fall of Puritanism than the thought of the two great works which have handed down from one generation to another its highest and noblest spirit. From that time to this the most popular of all religious books has been the Puritan allegory of the "Pilgrim's Progress." The most popular of all English poems has been the Puritan epic of the "Paradise Lost." Milton had been engaged during the civil war in strife with Presbyterians and with Royalists, pleading for civil and religious freedom, for freedom of social life, and freedom of the press. At a later time he became Latin Secretary to the Protector, in spite of a blindness

which had been brought on by the intensity of his study. The Restoration found him of all living men the most hateful to the Royalists; for it was his "Defence of the English People" which had justified throughout Europe the execution of the King. Parliament ordered his book to be burnt by the common hangman; he was for a time imprisoned, and even when released he had to live amidst threats of assassination from fanatical Cavaliers. To the ruin of his cause were added personal misfortunes in the bankruptcy of the scrivener who held the bulk of his property, and in the Fire of London, which deprived him of much of what was left. As age drew on, he found himself reduced to comparative poverty, and driven to sell his library for subsistence. Even among the sectaries who shared his political opinions Milton stood in religious opinion alone, for he had gradually severed himself from every accepted form of faith, had embraced Arianism, and had ceased to attend at any place of worship. Nor was his home a happy one. The grace and geniality of his youth disappeared in the drudgery of a schoolmaster's life and amongst the invectives of controversy. In age his temper became stern and exacting. His daughters, who were forced to read to their blind father in languages which they could not understand, revolted utterly against their bondage. But solitude and misfortune only brought out into bolder relief Milton's inner greatness. There was a grand simplicity in the life of his later years. He listened every morning to a chapter of the Hebrew Bible, and after musing in silence for a while pursued his studies till midday. Then he took exercise for an hour, played for another hour on the organ or viol, and renewed his studies. The evening was spent in converse with visitors and friends. For, lonely and unpopular as Milton was, there was one thing about him which made his house in Bunhill Fields a place of pilgrimage to the wits of the Restoration. He was the last of the Elizabethans. He had possibly seen Shakspere, as on his visits to London after his retirement to Stratford the playwright passed along Bread Street to his wit combats at the Mermaid. He had been the contemporary of Webber and Massinger, of Herrick and Crashaw. His "Comus" and "Arcades" had rivalled the masques of Ben Jonson. It was with a reverence drawn from thoughts like these that men looked on the blind poet as he sat, clad in black, in his chamber hung with rusty green tapestry, his fair brown hair falling as of old over a calm,

serene face that still retained much of its youthful beauty, his cheeks delicately colored, his clear grey eyes showing no trace of their blindness. But famous, whether for good or ill, as his prose writings had made him, during fifteen years only a few sonnets had broken his silence as a singer. It was now, in his blindness and old age, with the cause he loved trodden under foot by men as vile as the rabble in "Comus," that the genius of Milton took refuge in the great poem on which through years of silence his imagination had still been brooding.

On his return from his travels in Italy, Milton had spoken of himself as musing on "a work not to be raised from the heat of youth or the vapors of wine, like that which flows at waste from the pen of the vulgar amourist or the trencher fury of a rhyming parasite, nor to be obtained by the invocation of Dame Memory and her Siren daughters; but by devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and sends out His Seraphim, with the hallowed fire of His altar, to touch and purify the lips of whom He pleases." His lips were touched at last. In his quiet retreat he mused during these years of persecution and loneliness on his great work. Seven years after the Restoration appeared the "Paradise Lost," and four years later the "Paradise Regained" and "Samson Agonistes," in the severe grandeur of whose verse we see the poet himself "fallen," like Samson, "on evil days and evil tongues, with darkness and with danger compassed round." But great as the two last works were, their greatness was eclipsed by that of their predecessor. The whole genius of Milton expressed itself in the "Paradise Lost." The romance, the gorgeous fancy, the daring imagination which he shared with the Elizabethan poets, the large but ordered beauty of form which he had drunk in from the literature of Greece and Rome, the sublimity of conception, the loftiness of phrase, which he owed to the Bible, blended in this story "of man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world and all our woe." It is only when we review the strangely mingled elements which make up the poem, that we realize the genius which fused them into such a perfect whole. The meagre outline of the Hebrew legend is lost in the splendor and music of Milton's verse. The stern idealism of Geneva is clothed in the gorgeous robes of the Renascence. If we miss something of the free play

of Spenser's fancy, and yet more of the imaginative delight in their own creations which gives so exquisite a life to the poetry of the early dramatists, we find in place of these the noblest example which our literature affords of the ordered majesty of classic form. But it is not with the literary value of the "Paradise Lost" that we are here concerned. Its historic importance lies in this, that it is the Epic of Puritanism. Its scheme is the problem with which the Puritan wrestled in hours of gloom and darkness, the problem of sin and redemption, of the world-wide struggle of evil against good. The intense moral concentration of the Puritan had given an almost bodily shape to spiritual abstractions before Milton gave life and being to the forms of Sin and Death. It was the Puritan tendency to mass into one vast "body of sin" the various forms of human evil, and by the very force of a passionate hatred to exaggerate their magnitude and their power, to which we owe the conception of Milton's Satan. The greatness of the Puritan aim in the long and wavering struggle for justice and law and a higher good; the grandeur of character which the contest developed; the colossal forms of good and evil which moved over its stage; the debates and conspiracies and battles which had been men's life for twenty years; the mighty eloquence and mightier ambition which the war had roused into being—all left their mark on the "Paradise Lost." Whatever was highest and best in the Puritan temper spoke in the nobleness and elevation of the poem, in its purity of tone, in its grandeur of conception, in its ordered and equable realization of a great purpose. Even in his boldest flights, Milton is calm and master of himself. His touch is always sure. Whether he passes from Heaven to Hell, or from the council hall of Satan to the sweet conference of Adam and Eve, his tread is steady and unfaltering. But if the poem expresses the higher qualities of the Puritan temper, it expresses no less exactly its defects. Throughout it we feel almost painfully a want of the finer and subtler sympathies, of a large and genial humanity, of a sense of spiritual mystery. Dealing as Milton does with subjects the most awful and mysterious that poet ever chose, he is never troubled by the obstinate questionings of invisible things which haunted the imagination of Shakspere. We look in vain for any Æschylean background of the vast unknown. "Man's disobedience" and the scheme for man's redemption are laid down as clearly and with just as little mystery as in a Puritan dis-

course. On topics such as these, even God the Father (to borrow Pope's sneer) "turns a school divine." As in his earlier poems he had ordered and arranged nature, so in the "Paradise Lost" Milton orders and arranges Heaven and Hell. His mightiest figures, Angel or Archangel, Satan or Belial, stand out colossal but distinct. There is just as little of the wide sympathy with all that is human which is so loveable in Chaucer and Shakspere. On the contrary the Puritan individuality is nowhere so overpowering as in Milton. He leaves the stamp himself deeply graven on all he creates. We hear his voice in every line of his poem. The cold, severe conception of moral virtue which reigns throughout it, the intellectual way in which he paints and regards beauty (for the beauty of Eve is a beauty which no mortal man may love) are Milton's own. We feel his inmost temper in the stoical self-repression which gives its dignity to his figures. Adam utters no cry of agony when he is driven from Paradise. Satan suffers in a defiant silence. It is to this intense self-concentration that we must attribute the strange deficiency of humor which Milton shared with the Puritans generally, and which here and there breaks the sublimity of his poem with strange slips into the grotesque. But it is above all to this Puritan deficiency in human sympathy that we must attribute his wonderful want of dramatic genius. Of the power which creates a thousand different characters, which endows each with its appropriate act and word, which loses itself in its own creations, no great poet ever had less.

The poem of Milton was the epic of a fallen cause. The broken hope, which had seen the Kingdom of the Saints pass like a dream away, spoke in its very name. Paradise was lost once more, when the New Model, which embodied the courage and the hope of Puritanism, laid down its arms. In his progress to the capital Charles passed in review the soldiers assembled on Blackheath. Betrayed by their general, abandoned by their leaders, surrounded as they were by a nation in arms, the gloomy silence of their ranks awed even the careless King with a sense of danger. But none of the victories of the New Model were so glorious as the victory which it won over itself. Quietly, and without a struggle, as men who bowed to the inscrutable will of God, the farmers and traders who had dashed Rupert's chivalry to pieces on Naseby field, who had scattered at Worcester the "army of the aliens," and driven into helpless flight the sover-

eign that now came "to enjoy his own again," who had renewed beyond sea the glories of Crécy and Agincourt, had mastered the Parliament, had brought a King to justice and the block, had given laws to England, and held even Cromwell in awe, became farmers and traders again, and were known among their fellow-men by no other sign than their greater soberness and industry. And, with them, Puritanism laid down the sword. It ceased from the long attempt to build up a kingdom of God by force and violence, and fell back on its truer work of building up a kingdom of righteousness in the hearts and consciences of men. It was from the moment of its seeming fall that its real victory began. As soon as the wild orgy of the Restoration was over, men began to see that nothing that was really worthy in the work of Puritanism had been undone. The revels of Whitehall, the scepticism and debauchery of courtiers, the corruption of statesmen, left the mass of Englishmen what Puritanism had made them, serious, earnest, sober in life and conduct, firm in their love of Protestantism and of freedom. In the Revolution of 1688 Puritanism did the work of civil liberty which it had failed to do in that of 1642. It wrought out through Wesley and the revival of the eighteenth century the work of religious reform which its earlier efforts had only thrown back for a hundred years. Slowly but steadily it introduced its own seriousness and purity into English society, English literature, English politics. The whole history of English progress since the Restoration, on its moral and spiritual sides, has been the history of Puritanism.

CHAPTER IX.

THE REVOLUTION.

Section I.—England and the Revolution.*

THE entry of Charles the Second into Whitehall marked a deep and lasting change in the temper of the English people. With it modern England began. The influences which had up to this time moulded our history, the theological influence of the Reformation, the monarchical influence of the new kingship, the feudal influence of the Middle Ages, the yet earlier influence of tradition and custom, suddenly lost power over the minds of men. From the moment of the Restoration we find ourselves all at once among the great currents of thought and activity which have gone on widening and deepening from that time to this. The England around us becomes our own England, an England whose chief forces are industry and science, the love of popular freedom and of law, an England which presses steadily forward to a larger social justice and equality, and which tends more and more to bring every custom and tradition, religious, intellectual, and political, to the test of pure reason. Between modern thought, on some at least of its more important sides, and the thought of men before the Restoration there is a great gulf fixed. A political thinker in the present day would find it equally hard to discuss any point of statesmanship with Lord Burleigh or with Oliver Cromwell. He would find no point of contact between their ideas of national life or national welfare, their conception of government or the ends of government, their mode of regarding economical

* *Authorities.*—For the social change see Memoirs of Pepys and Evelyn, the dramatic works of Wycherly and Etherege, and Lord Macaulay's "Essay on the Dramatists of the Restoration." For the earlier history of English Science see Hallam's sketch ("Literary History," vol. iv.); the histories of the Royal Society by Thompson or Wade; and Sir D. Brewster's biography of Newton. Sir W. Molesworth has edited the works of Hobbes.

and social questions, and his own. But no gulf of this sort parts us from the men who followed the Restoration. From that time to this, whatever differences there may have been as to practical conclusions drawn from them, there has been a substantial agreement as to the grounds of our political, our social, our intellectual and religious life. Paley would have found no difficulty in understanding Tillotson: Newton and Sir Humphry Davy could have talked without a sense of severance. There would have been nothing to hinder a perfectly clear discussion on government or law between John Locke and Jeremy Bentham.

The change from the old England to the new is so startling that we are apt to look on it as a more sudden change than it really was, and the outer aspect of the Restoration does much to strengthen this impression of suddenness. The aim of the Puritan had been to set up a visible Kingdom of God upon earth. He had wrought out his aim by reversing the policy of the Stuarts and the Tudors. From the time of Henry the Eighth to the time of Charles the First, the Church had been looked upon primarily as an instrument for securing, by moral and religious influences, the social and political ends of the State. Under the Commonwealth, the State, in its turn, was regarded primarily as an instrument for securing through its political and social influences the moral and religious ends of the Church. In the Puritan theory, Englishmen were "the Lord's people;" a people dedicated to Him by a solemn Covenant, and whose end as a nation was to carry out His will. For such an end it was needful that rulers, as well as people, should be "godly men." Godliness became necessarily the chief qualification for public employment. The new modelling of the army filled its ranks with "saints." Parliament resolved to employ no man "but such as the House shall be satisfied of his real godliness." The Covenant which bound the nation to God bound it to enforce God's laws even more earnestly than its own. The Bible lay on the table of the House of Commons; and its prohibition of swearing, of drunkenness, of fornication became part of the law of the land. Adultery was made felony without the benefit of clergy. Pictures whose subjects jarred with the new decorum were ordered to be burnt, and statues were chipped ruthlessly into decency. It was in the same temper

that Puritanism turned from public life to private. The Covenant bound not the whole nation only, but every individual member of the nation, to "a jealous God," a God jealous of any superstition that robbed him of the worship which was exclusively his due, jealous of the distraction and frivolity which robbed him of the entire devotion of man to his service. The want of poetry, of fancy, in the common Puritan temper condemned half the popular observances of England as superstitions. It was superstitious to keep Christmas, or to deck the house with holly and ivy. It was superstitious to dance round the village May-pole. It was flat Popery to eat a mince-pie. The rough sport, the mirth and fun of "merry England," were out of place in an England called with so great a calling. Bull-baiting, bear-baiting, horse-racing, cock-fighting, the village revel, the dance under the May-pole, were put down with the same indiscriminating severity. The long struggle between the Puritans and the play-wrights ended in the closing of every theatre.

The Restoration brought Charles to Whitehall: and in an instant the whole face of England was changed. All that was noblest and best in Puritanism was whirled away with its pettiness and its tyranny in the current of the nation's hate. Religion had been turned into a system of political and social oppression, and it fell with their fall. Godliness became a by-word of scorn; sobriety in dress, in speech, in manners was flouted as a mark of the detested Puritanism. Butler in his "Hudibras" poured insult on the past with a pedantic buffoonery for which the general hatred, far more than its humor, secured a hearing. Archbishop Sheldon listened to a mock sermon of a Cavalier who held up the Puritan phrase and the Puritan twang to ridicule in his hall at Lambeth. Duelling and raking became marks of a fine gentleman; and grave divines winked at the follies of "honest fellows," who fought, gambled, swore, drank, and ended a day of debauchery by a night in the gutter. Life among men of fashion vibrated between frivolity and excess. One of the comedies of the time tells the courtier that "he must dress well, dance well, fence well, have a talent for love-letters, an agreeable voice, be amorous and discreet—but not too constant." To graces such as these the rakes of the Restoration added a shamelessness and a brutality which passes belief. Lord Rochester

was a fashionable poet, and the titles of some of his poems are such as no pen of our day could copy. Sir Charles Sedley was a fashionable wit, and the foulness of his words made even the porters of Covent Garden pelt him from the balcony when he ventured to address them. The Duke of Buckingham is a fair type of the time, and the most characteristic event in the Duke's life was a duel in which he consummated his seduction of Lady Shrewsbury by killing her husband, while the Countess in disguise as a page held his horse for him and looked on at the murder. Vicious as the stage was, it only reflected the general vice of the time. The Comedy of the Restoration borrowed everything from the Comedy of France save the poetry, the delicacy, and good taste which veiled its grossness. Seduction, intrigue, brutality, cynicism, debauchery, found fitting expression in dialogue of a studied and deliberate foulness, which even its wit fails to redeem from disgust. Wycherly, the popular play-wright of the time, remains the most brutal among all writers of the stage; and nothing gives so damning an impression of his day as the fact that he found actors to repeat his words and audiences to applaud them. Men such as Wycherly gave Milton models for the Belial of his great poem, "than whom a spirit more lewd fell not from Heaven, or more gross to love vice for itself." The dramatist piques himself on the frankness and "plain dealing" which painted the world as he saw it, a world of brawls and assignations, of orgies at Vauxhall, and fights with the watch, of lies and *double-entendres*, of knaves and dupes, of men who sold their daughters, and women who cheated their husbands. But the cynicism of Wycherly was no greater than that of the men about him; and in mere love of what was vile, in contempt of virtue and disbelief in purity or honesty, the King himself stood ahead of any of his subjects.

It is however easy to exaggerate the extent of this reaction. So far as we can judge from the memoirs of the time, its more violent forms were practically confined to the capital and the court. The mass of Englishmen were satisfied with getting back their May-poles and mince-pies; and a large part of the people remained Puritan in life and belief, though they threw aside many of the outer characteristics of Puritanism. Nor was the revolution in feeling as sudden as it seemed. Even if the political strength of Puritanism had remained unbroken,

its social influence must soon have ceased. The young Englishmen who grew up in the midst of the civil war knew nothing of the bitter tyranny which gave its zeal and fire to the religion of their fathers. From the social and religious anarchy around them, from the endless controversies and discussions of the time, they drank in the spirit of scepticism, of doubt, of free inquiry. If religious enthusiasm had broken the spell of ecclesiastical tradition, its own extravagance broke the spell of religious enthusiasm; and the new generation turned in disgust to try forms of political government and spiritual belief by the cooler and less fallible test of reason. The children even of the leading Puritans stood aloof from Puritanism. The eldest of Cromwell's sons made small pretentions to religion. Cromwell himself in his later years felt bitterly that Puritanism had missed its aim. He saw the country gentleman, alienated from it by the despotism it had brought in its train, alienated perhaps even more by the appearance of a religious freedom for which he was unprepared, drifting into a love of the older Church that he had once opposed. He saw the growth of a dogged resistance in the people at large. The attempt to secure spiritual results by material force had failed, as it always fails. It broke down before the indifference and resentment of the great mass of the people, of men who were neither lawless nor enthusiasts, but who clung to the older traditions of social order, and whose humor and good sense revolted alike from the artificial conception of human life which Puritanism had formed and from its effort to force such a conception on a people by law. It broke down, too, before the corruption of the Puritans themselves. It was impossible to distinguish between the saint and the hypocrite as soon as godliness became profitable. Even amongst the really earnest Puritans prosperity disclosed a pride, a worldliness, a selfish hardness which had been hidden in the hour of persecution. The tone of Cromwell's later speeches shows his consciousness that the ground was slipping from under his feet. He no longer dwells on the dream of a Puritan England, of a nation rising as a whole into a people of God. He falls back on the phrases of his youth, and the saints become again a "peculiar people," a remnant, a fragment among the nation at large. But the influences which were really foiling Cromwell's aim, and forming beneath his eyes the new England from which he

turned in despair, were influences whose power he can hardly have recognized. Even before the outburst of the Civil War a small group of theological Latitudinarians had gathered round Lord Falkland at Great Tew. In the very year when the King's standard was set up at Nottingham, Hobbes published the first of his works on Government. The last royalist had only just laid down his arms when the little company who were at a later time to be known as the Royal Society gathered round Wilkins at Oxford. It is in this group of scientific observers that we catch the secret of the coming generation. From the vexed problems, political and religious, with which it had so long wrestled in vain, England turned at last to the physical world around it, to the observation of its phenomena, to the discovery of the laws which govern them. The pursuit of physical science became a passion; and its method of research, by observation, comparison, and experiment, transformed the older methods of inquiry in matters without its pale. In religion, in politics, in the study of man and of nature, not faith but reason, not tradition but inquiry, were to be the watchwords of the coming time. The dead-weight of the past was suddenly rolled away, and the new England heard at last and understood the call of Francis Bacon.

Bacon had already called men with a trumpet-voice to such studies; but in England at least Bacon stood before his age. The beginnings of physical science were more slow and timid there than in any country of Europe. Only two discoveries of any real value came from English research before the Restoration; the first, Gilbert's discovery of terrestrial magnetism in the close of Elizabeth's reign; the next, the great discovery of the circulation of the blood, which was taught by Harvey in the reign of James. Apart from these illustrious names England took little share in the scientific movement of the continent; and her whole energies seemed to be whirled into the vortex of theology and politics by the Civil War. But the war had not reached its end when a little group of students were to be seen in London, men "inquisitive," says one of them, "into natural philosophy and other parts of human learning, and particularly of what hath been called the New Philosophy, . . . which from the times of Galileo at Florence, and Sir Francis Bacon (Lord Verulam) in England, hath been much cultivated in Italy, France, Germany, and other parts abroad, as

well as with us in England." The strife of the time indeed aided in directing the minds of men to natural inquiries. "To have been always tossing about some theological question," says the first historian of the Royal Society, Bishop Sprat, "would have been to have made that their private diversion, the excess of which they disliked in the public. To have been eternally musing on civil business and the distresses of the country was too melancholy a reflection. It was nature alone which could pleasantly entertain them in that estate." Foremost in the group stood Doctors Wallis and Wilkins, whose removal to Oxford, which had just been reorganized by the Puritan Visitors, divided the little company into two societies. The Oxford society, which was the more important of the two, held its meetings at the lodgings of Dr. Wilkins, who had become Warden of Wadham College, and added to the names of its members that of the eminent mathematician Dr. Ward, and that of the first of English economists, Sir William Petty. "Our business," Wallis tells us, "was (precluding matters of theology and State affairs) to discourse and consider of philosophical inquiries and such as related thereunto, as Physick, Anatomy, Geometry, Astronomy, Navigation, Statics, Magnetics, Chymicks, Mechanicks, and Natural Experiments: with the state of these studies, as then cultivated at home and abroad. We then discoursed of the circulation of the blood, the valves in the *venæ lacteæ*, the lymphatic vessels, the Copernican hypothesis, the nature of comets and new stars, the satellites of Jupiter, the oval shape of Saturn, the spots in the sun and its turning on its own axis, the inequalities and selenography of the moon, the several phases of Venus and Mercury, the improvement of telescopes, the grinding of glasses for that purpose, the weight of air, the possibility or impossibility of vacuities, and Nature's abhorrence thereof, the Torricellian experiment in quicksilver, the descent of heavy bodies and the degree of accelleration therein, and divers other things of like nature."

The other little company of inquirers, who remained in London, was at last broken up by the troubles of the Second Protectorate; but it was revived at the Restoration by the return to London of the more eminent members of the Oxford group. Science suddenly became the fashion of the day. Charles was himself a fair chemist, and took a keen interest in the problems of navigation. The Duke of Buckingham varied his freaks of

riming, drinking, and fiddling by fits of devotion to his laboratory. Poets like Dryden and Cowley, courtiers like Sir Robert Murray and Sir Kenelm Digby, joined the scientific company to which in token of his sympathy with it the King gave the title of "The Royal Society." The curious glass toys called Prince Rupert's drops recall the scientific inquiries which, with the study of etching, amused the old age of the great cavalry-leader of the Civil War. Wits and fops crowded to the meetings of the new Society. Statesmen like Lord Somers felt honored at being chosen its presidents. Its definite establishment marks the opening of a great age of scientific discovery in England. Almost every year of the half-century which followed saw some step made to a wider and truer knowledge. Our first national observatory rose at Greenwich, and modern astronomy began with the long series of astronomical observations which immortalized the name of Flamsteed. His successor, Halley, undertook the investigation of the tides, of comets, and of terrestrial magnetism. Hooke improved the microscope, and gave a fresh impulse to microscopical research. Boyle made the air-pump a means of advancing the science of pneumatics, and became the founder of experimental chemistry. Wilkins pointed forward to the science of philology in his scheme of a universal language. Sydenham introduced a careful observation of nature and facts which changed the whole face of medicine. The physiological researches of Willis first threw light upon the structure of the brain. Woodward was the founder of mineralogy. In his edition of Willoughby's "Ornithology," and in his own "History of Fishes," John Ray was the first to raise zoology to the rank of a science; and the first scientific classification of animals was attempted in his "Synopsis of Quadrupeds." Modern botany began with his "History of Plants," and the researches of an Oxford professor, Robert Morrison; while Grew divided with Malpighi the credit of founding the study of vegetable physiology. But great as some of these names undoubtedly are, they are lost in the lustre of Isaac Newton. Newton was born at Woolsthorpe in Lincolnshire, on Christmas-day, in the memorable year which saw the outbreak of the Civil War. In the year of the Restoration he entered Cambridge, where the teaching of Isaac Barrow quickened his genius for mathematics, and where the method of Descartes had superseded the older modes of study.

From the close of his Cambridge career his life became a series of great physical discoveries. At twenty-three he facilitated the calculation of planetary movements by his theory of Fluxions. The optical discoveries to which he was led by his experiments with the prism, and which he partly disclosed in the lectures which he delivered as Mathematical Professor at Cambridge, were embodied in the theory of light which he laid before the Royal Society on becoming a Fellow of it. His discovery of the law of gravitation had been made as early as 1666; but the erroneous estimate which was then generally received of the earth's diameter prevented him from disclosing it for sixteen years; and it was not till the eve of the Revolution that the "Principia" revealed to the world his new theory of the Universe.

It is impossible to do more than indicate, in such a summary as we have given, the wonderful activity of directly scientific thought which distinguished the age of the Restoration. But the sceptical and experimental temper of mind which this activity disclosed was telling at the same time on every phase of the world around it. We see the attempt to bring religious speculation into harmony with the conclusions of reason and experience in the school of Latitudinarian theologians which sprang from the group of thinkers that gathered on the eve of the Civil War round Lord Falkland at Great Tew. Whatever verdict history may pronounce on Falkland's political career, his name must ever remain memorable in the history of religious thought. A new era in English theology began with the speculations of the men he gathered round him. Their work was above all to deny the authority of tradition in matters of faith, as Bacon had denied it in matters of physical research; and to assert in the one field as in the other the supremacy of reason as a test of truth. Of the authority of the Church, its Fathers, and its Councils, John Hales, a canon of Windsor, and a friend of Laud, said briefly "it is none." He dismissed with contempt the accepted tests of universality. "Universality is such a proof of truth as truth itself is ashamed of. The most singular and strongest part of human authority is properly in the wisest and the most virtuous, and these, I trow, are not the most universal." William Chillingworth, a man of larger if not keener mind, had been taught by an early conversion to Catholicism, and by a speedy return, the inse-

curity of any basis for belief but that of private judgment. In his "Religion of Protestants" he set aside ecclesiastical tradition or Church authority as grounds of faith in favor of the Bible, but only of the Bible as interpreted by the common reason of men. Jeremy Taylor, the most brilliant of English preachers, a sufferer like Chillingworth on the royalist side during the troubles, and who was rewarded at the Restoration with the bishopric of Down, limited even the authority of the Scriptures themselves. Reason was the one means which Taylor approved of in interpreting the Bible; but the certainty of the conclusions which reason drew from the Bible varied, as he held, with the conditions of reason itself. In all but the simplest truths of natural religion "we are not sure not to be deceived." The deduction of points of belief from the words of the Scriptures was attended with all the uncertainty and liability to error which sprang from the infinite variety of human understandings, the difficulties which hinder the discovery of truth, and the influences which divert the mind from accepting or rightly estimating it. It was plain to a mind like Chillingworth's that this denial of authority, this perception of the imperfection of reason in the discovery of absolute truth, struck as directly at the root of Protestant dogmatism as at the root of Catholic infallibility. "If Protestants are faulty in this matter [of claiming authority] it is for doing it too much and not too little. This presumptuous imposing of the senses of man upon the words of God, of the special senses of man upon the general words of God, and laying them upon men's consciences together under the equal penalty of death and damnation, this vain conceit that we can speak of the things of God better than in the words of God, this deifying our own interpretations and tyrannous enforcing them upon others, this restraining of the word of God from that latitude and generality, and the understandings of men from that liberty wherein Christ and His apostles left them, is and hath been the only foundations of all the schisms of the Church, and that which makes them immortal." In his "Liberty of Prophesying" Jeremy Taylor pleaded the cause of toleration with a weight of argument which hardly required the triumph of the Independents and the shock of Naseby to drive it home. But the freedom of conscience which the Independent founded on the personal communion of each soul with God, the Latitudinarian

founded on the weakness of authority and the imperfection of human reason. Taylor pleads even for the Anabaptist and the Romanist. He only gives place to the action of the civil magistrate in "those religions whose principles destroy government," and "those religions—if there be any such—which teach ill life." Hales openly professed that he would quit the Church to-morrow if it required him to believe that all that dissented from it must be damned. Chillingworth denounced persecution in words of fire. "Take away this persecution, burning, cursing, damning of men for not subscribing the words of men as the words of God: require of Christians only to believe Christ and to call no man master but Him; let them leave claiming infallibility that have no title to it, and let them that in their own words disclaim it, disclaim it also in their actions. . . . . Protestants are inexcusable if they do offer violence to other men's consciences." From the denunciation of intolerance the Latitudinarians passed easily to the dream of comprehension which had haunted every nobler soul since the "Utopia" of More. Hales based his loyalty to the Church of England on the fact that it was the largest and the most tolerant Church in Christendom. Chillingworth pointed out how many obstacles to comprehension were removed by such a simplification of belief as flowed from a rational theology. Like More, he asked for "such an ordering of the public service of God as that all who believe the Scripture and live according to it might without scruple or hypocrisy or protestation in any part join in it." Taylor, like Chillingworth, rested his hope of union on the simplification of belief. He saw a probability of error in all the creeds and confessions adopted by Christian Churches. "Such bodies of confessions and articles," he said, "must do much hurt." "He is rather the schismatic who makes unnecessary and inconvenient impositions, than he who disobeys them because he cannot do otherwise without violating his conscience." The Apostles' Creed in its literal meaning seemed to him the one term of Christian union which the Church had any right to impose. With the Restoration the Latitudinarians came at once to the front. They were soon distinguished from both Puritans and High Churchmen by their opposition to dogma, by their preference of reason to tradition whether of the Bible or the Church, by their basing religion on a natural theology, by their aiming at rightness of

life rather than at correctness of opinion, by their advocacy of toleration and comprehension as the grounds of Christian unity. Chillingworth and Taylor found successors in the restless good sense of Burnet, the enlightened piety of Tillotson, and the calm philosophy of Bishop Butler. Meanwhile the impulse which such men were giving to religious speculation was being given to political and social inquiry by a mind of far greater keenness and power.

Bacon's favorite secretary was Thomas Hobbes. "He was beloved by his Lordship," Aubrey tells us, "who was wont to have him walk in his delicate groves, where he did meditate; and when a notion darted into his mind, Mr. Hobbes was presently to write it down. And his Lordship was wont to say that he did it better than any one else about him; for that many times when he read their notes he scarce understood what they writ, because they understood it not clearly themselves." The long life of Hobbes covers a memorable space in our history. He was born in the year of the victory over the Armada; he died, at the age of ninety-two, only nine years before the Revolution. His ability soon made itself felt, and in his earlier days he was the secretary of Bacon, and the friend of Ben Jonson and Lord Herbert of Cherbury. But it was not till the age of fifty-four, when he withdrew to France on the eve of the Great Rebellion, that his speculations were made known to the world in his treatise "De Cive." He joined the exiled Court at Paris, and became mathematical tutor to Charles the Second, whose love and regard for him seem to have been real to the end. But his post was soon forfeited by the appearance of his "Leviathan;" he was forbidden to approach the Court, and returned to England, where he seems to have acquiesced in the rule of Cromwell. The Restoration brought him a pension; but both his works were condemned by Parliament, and "Hobbism" became, ere he died, the popular synonym for irreligion and immorality. Prejudice of this kind sounded oddly in the case of a writer who had laid down, as the two things necessary to salvation, faith in Christ and obedience to the law. But the prejudice sprang from a true sense of the effect which the Hobbist philosophy must necessarily have on the current religion and the current notions of political and social morality. Hobbes was the first great English writer who dealt with the science of government from the ground, not of tradition, but of rea-

son. It was in his treatment of man in the stage of human development which he supposed to precede that of society that he came most roughly into conflict with the accepted beliefs. Men, in his theory, were by nature equal, and their only natural relation was a state of war. It was no innate virtue of man himself which created human society out of this chaos of warring strengths. Hobbes in fact denied the existence of the more spiritual sides of man's nature. His hard and narrow logic dissected every human custom and desire, and reduced even the most sacred to demonstrations of a prudent selfishness. Friendship was simply a sense of social utility to one another. The so-called laws of nature, such as gratitude or the love of our neighbor, were in fact contrary to the natural passions of man, and powerless to restrain them. Nor had religion rescued man by the interposition of a Divine will. Nothing better illustrates the daring with which the new scepticism was to break through the theological traditions of the older world than the pitiless logic with which Hobbes assailed the very theory of revelation. "To say God hath spoken to man in a dream, is no more than to say man dreamed that God hath spoken to him." "To say one hath seen a vision, or heard a voice, is to say he hath dreamed between sleeping and waking." Religion, in fact, was nothing more than "the fear of invisible powers;" and here, as in all other branches of human science, knowledge dealt with words and not with things. It was man himself who for his own profit created society, by laying down certain of his natural rights and retaining only those of self-preservation. A Covenant between man and man originally created "that great Leviathan called the Commonwealth or State, which is but an artificial man, though of greater stature and strength than the natural, for whose protection and defence it was intended." The fiction of such an "original contract" has long been dismissed from political speculation, but its effect at the time of its first appearance was immense. Its almost universal acceptance put an end to the religious and patriarchal theories of society, on which Kingship had till now founded its claim of a Divine right to authority which no subject might question. But if Hobbes destroyed the old ground of royal despotism, he laid a new and a firmer one. To create a society at all, he held that the whole body of the governed must have resigned all rights save that

of self-preservation into the hands of a single ruler, who was the representative of all. Such a ruler was absolute, for to make terms with him implied a man making terms with himself. The transfer of rights was inalienable, and after generations were as much bound by it as the generation which made the transfer. As the head of the whole body, the ruler judged every question, settled the laws of civil justice or injustice, or decided between religion and superstition. His was a Divine Right, and the only Divine Right, because in him were absorbed all the rights of each of his subjects. It was not in any constitutional check that Hobbes looked for the prevention of tyranny, but in the common education and enlightenment as to their real end and the best mode of reaching it on the part of both subjects and Prince. And the real end of both was the weal of the Commonwealth at large. It was in laying boldly down this end of government, as well as in the basis of contract on which he made government repose, that Hobbes really influenced all later politics. Locke, the foremost political thinker of the Restoration, derived political authority, like Hobbes, from the consent of the governed, and adopted the common weal as the end of Government. But the practical temper of the time moulded the new theory into a form which contrasted strangely with that given to it by its first inventor. The political philosophy of Locke indeed was little more than a formal statement of the conclusions which the bulk of Englishmen had drawn from the great struggle of the Civil War. In his theory the people remain passively in possession of the power which they have delegated to the Prince, and have the right to withdraw it if it be used for purposes inconsistent with the end which society was formed to promote. To the origin of all power in the people, and the end of all power for the people's good—the two great doctrines of Hobbes—Locke added the right of resistance, the responsibility of princes to their subjects for a due execution of their trust, and the supremacy of legislative assemblies as the voice of the people itself. It was in this modified and enlarged form that the new political philosophy found general acceptance after the Revolution of 1688.

Section II.—The Restoration, 1660—1667.*

When Charles the Second entered Whitehall, the work of the Long Parliament seemed undone. Not only was the Monarchy restored, but it was restored, in spite of the efforts of Sir Matthew Hale, without written restriction or condition on the part of the people, though with implied conditions on the part of Charles himself; and of the two great influences which had hitherto served as checks on its power, the first, that of Puritanism, had become hateful to the nation at large, while the second, the tradition of constitutional liberty, was discredited by the issue of the Civil War. But amidst all the tumult of demonstrative loyalty the great "revolution of the seventeenth century," as it has justly been styled, went steadily on. The supreme power was gradually transferred from the Crown to the House of Commons. Step by step, Parliament drew nearer to a solution of the political problem which had so long foiled its efforts, the problem how to make its will the law of administrative action without itself undertaking the task of administration. It is only by carefully fixing our eyes on this transfer of power, and by noting the successive steps towards its realization, that we can understand the complex history of the Restoration and the Revolution.

The first acts of the new Government showed a sense that, loyal as was the temper of the nation, its loyalty was by no means the blind devotion of the Cavalier. The chief part in the Restoration had in fact been played by the Presbyterians; and the Presbyterians were still powerful from their almost exclusive possession of the magistracy and all local authority. The first ministry which Charles ventured to form bore on it the marks of a compromise between this powerful party and

* *Authorities.*—Clarendon's detailed account of his own ministry in his "Life," Bishop Kennet's "Register," and Burnet's lively "History of my own Times," are our principal sources of information. We may add fragments of the autobiography of James the Second preserved in Macpherson's "Original Papers" (of very various degrees of value). For the relations of the Church and the Dissenters, see Neal's "History of the Puritans," Calamy's "Memoirs of the Ejected Ministers," Mr. Dixon's "Life of William Penn," Baxter's "Autobiography," and Bunyan's account of his sufferings in his various works. The social history of the time is admirably given by Pepys in his "Memoirs." Throughout the whole reign of Charles the Second, the "Constitutional History" of Mr. Hallam is singularly judicious and full in its information.

their old opponents. Its most influential member indeed was Sir Edward Hyde, the adviser of the King during his exile, who soon became Earl of Clarendon and Lord Chancellor. Lord Southampton, a steady royalist, accepted the post of Lord Treasurer; and the devotion of Ormond was rewarded with a dukedom and the dignity of Lord Steward. But the purely Parliamentary interest was represented by Monk, who remained Lord-General of the army with the title of Duke of Albemarle; and though the King's brother, James, Duke of York, was made Lord Admiral, the administration of the fleet was virtually in the hands of one of Cromwell's followers, Montagu, the new Earl of Sandwich. An old Puritan, Lord Say and Sele, was made Lord Privy Seal. Sir Ashley Cooper, a leading member of the same party, was rewarded for his activity in bringing about the Restoration first by a Privy Councillorship, and soon after by a barony and the office of Chancellor of the Exchequer. Of the two Secretaries of State, the one, Nicholas, was a devoted royalist; the other, Morice, was a steady Presbyterian. Of the thirty members of the Privy Council, twelve had borne arms against the King.

It was clear that such a ministry was hardly likely to lend itself to a mere policy of reaction, and the temper of the new Government therefore fell fairly in with the temper of the Convention when that body, after declaring itself a Parliament, proceeded to consider the measures which were requisite for a settlement of the nation. The Convention had been chosen under the ordinances which excluded royalist "Malignants" from the right of voting; and the bulk of its members were men of Presbyterian sympathies, loyalist to the core, but as averse to despotism as the Long Parliament itself. In its earlier days a member who asserted that those who had fought against the King were as guilty as those who cut off his head was sternly rebuked from the Chair. The first measure which was undertaken by the House, the Bill of Indemnity and Oblivion for all offences committed during the recent troubles, showed at once the moderate character of the Commons. In the punishment of the Regicides indeed, a Presbyterian might well be as zealous as a Cavalier. In spite of a Proclamation he had issued in the first days of his return, in which mercy was virtually promised to all the judges of the late King who surrendered themselves to justice, Charles pressed for revenge on those

whom he regarded as his father's murderers, and the Lords went hotly with the King. It is to the credit of the Commons that they steadily resisted the cry for blood. By the original provisions of the Bill of Oblivion and Indemnity only seven of the living regicides were excluded from pardon; and though the rise of royalist fervor during the three months in which the bill was under discussion forced the House in the end to leave almost all to the course of justice, the requirement of a special Act of Parliament for the execution of those who had surrendered under the Proclamation protected the lives of most of them. Twenty-eight of the King's judges were in the end arraigned at the bar of a court specially convened for their trial, but only thirteen were executed, and only one of these, General Harrison, had played any conspicuous part in the rebellion. Twenty others, who had been prominent in what were now called "the troubles" of the past twenty years, were declared incapable of holding office under the State: and by an unjustifiable clause which was introduced into the Act before its final adoption, Sir Harry Vane and General Lambert, though they had taken no part in the King's death, were specially exempted from the general pardon. In dealing with the questions of property which arose from the confiscations and transfers of estates during the Civil Wars the Convention met with greater difficulties. No opposition was made to the resumption of all Crown-lands by the State, but the Convention desired to protect the rights of those who had purchased Church property, and of those who were in actual possession of private estates which had been confiscated by the Long Parliament, or by the Government which succeeded it. The bills however which they prepared for this purpose were delayed by the artifices of Hyde; and at the close of the session the bishops and the evicted royalists quietly re-entered into the occupation of their old possessions. The royalists indeed were far from being satisfied with this summary confiscation. Fines and sequestrations had impoverished all the steady adherents of the royal cause, and had driven many of them to forced sales of their estates; and a demand was made for compensation for their losses and the cancelling of these sales. Without such provisions, said the frenzied Cavaliers, the bill would be "a Bill of Indemnity for the King's enemies, and of Oblivion for his friends." But here the Convention stood firm. All trans-

fers of property by sale were recognized as valid, and all claims of compensation for losses by sequestration were barred by the Act. From the settlement of the nation the Convention passed to the settlement of the relations between the nation and the Crown. So far was the constitutional work of the Long Parliament from being undone, that its more important measures were silently accepted as the base of future government. Not a voice demanded the restoration of the Star Chamber, or of monopolies, or of the Court of High Commission; no one disputed the justice of the condemnation of Ship-money, or the assertion of the sole right of Parliament to grant supplies to the Crown. The Militia, indeed, was placed in the King's hands; but the army was disbanded, though Charles was permitted to keep a few regiments for his guard. The revenue was fixed at £1,200,000; and this sum was granted to the King for life, a grant which might have been perilous for freedom had not the taxes provided to supply the sum fallen constantly below this estimate, while the current expenses of the Crown, even in time of peace, greatly exceeded it. But even for this grant a heavy price was exacted. Though the rights of the Crown over lands held, as the bulk of English estates were held, in military tenure, had ceased to be of any great pecuniary value, they were indirectly a source of considerable power. The right of wardship and of marriage, above all, enabled the sovereign to exercise a galling pressure on every landed proprietor in his social and domestic concerns. Under Elizabeth, the right of wardship had been used to secure the education of all Catholic minors in the Protestant faith; and under James and his successor the charge of minors had been granted to court favorites or sold in open market to the highest bidder. But the real value of these rights to the Crown lay in the political pressure which it was able to exert through them on the country gentry. A squire was naturally eager to buy the good-will of a sovereign who might soon be the guardian of his daughter and the administrator of his estate. But the same motives which made the Crown cling to this prerogative made the Parliament anxious to do away with it. Its efforts to bring this about under James the First had been foiled by the King's stubborn resistance; but the long interruption of these rights during the wars made their revival almost impossible at the Restoration. One of the first acts

therefore of the Convention was to free the country gentry by abolishing the claims of the Crown to reliefs and wardship, purveyance, and pre-emption, and by the conversion of lands held till then in chivalry into lands held in common socage. In lieu of his rights, Charles accepted a grant of £100,000 a year; a sum which it was originally purposed to raise by a tax on the lands thus exempted from feudal exactions; but which was provided for in the end, with less justice, by a general excise.

Successful as the Convention had been in effecting the settlement of political matters, it failed in bringing about a settlement of the Church. In his proclamation from Breda Charles had promised to respect liberty of conscience, and to assent to any Acts of Parliament which should be presented to him for its security. The Convention was in the main Presbyterian; but it soon became plain that the continuance of a purely Presbyterian system was impossible. "The generality of the people," wrote Sharpe, a shrewd Scotch observer, from London, "are doting after Prelacy and the Service-book." The Convention, however, still hoped for some modified form of Episcopalian government which would enable the bulk of the Puritan party to remain within the Church. A large part of the existing clergy, indeed, were Independents, and for these no compromise with Episcopacy was possible; but the greater number were moderate Presbyterians, who were ready "for fear of worse" to submit to such a plan of Church government as Archbishop Usher had proposed, a plan in which the bishop was only the president of a diocesan board of presbyters, and to accept the Liturgy with a few amendments and the omission of the "superstitious practices." It was to a compromise of this kind that the King himself leant at the beginning; and a royal declaration which announced his approval of the Puritan demands was read at a conference of the two parties, and with it a petition from the Independents praying for religious liberty. The King proposed to grant the prayer of the petition, not for the Independents only but for all Christians; but on the point of tolerating the Catholics, Churchmen and Puritans were at one, and a bill which was introduced into the House of Commons by Sir Matthew Hale to turn the declaration into a law was thrown out. A fresh conference was promised, but in the absence of any Parliamentary action the Episcopal party boldly availed themselves of their legal rights.

The ejected clergy who still remained alive entered again into their parsonages, the bishops returned to their sees, and the dissolution of the Convention-Parliament destroyed the last hope of an ecclesiastical compromise. The tide of loyalty had in fact been rising fast during its session, and its influence was already already seen in a shameful outrage wrought under the very orders of the Convention itself. The bodies of Cromwell, Bradshaw, and Ireton were torn from their graves and hung on gibbets at Tyburn, while those of Pym and Blake were cast out of Westminster Abbey into St. Margaret's churchyard. But in the elections for the new Parliament the zeal for Church and King swept all hope of moderation and compromise before it. "Malignity" had now ceased to be a crime, and voters long deprived of the suffrage, vicars, country gentlemen, farmers, with the whole body of the Catholics, rushed again to the poll. The Presbyterians sank in the Cavalier Parliament to a handful of fifty members. The new House of Commons was made up for the most part of young men, of men, that is, who had but a faint memory of the Stuart tyranny of their childhood, but who had a keen memory of living from manhood beneath the tyranny of the Commonwealth. Their very bearing was that of wild revolt against the Puritan past. To a staid observer, Roger Pepys, they seemed a following of "the most profane, swearing fellows that ever I heard in my life." The zeal of the Parliament at its outset, indeed, far outran that of Charles or his ministers. Though it confirmed the other acts of the Convention, it could with difficulty be brought to confirm the Act of Indemnity. The Commons pressed for the prosecution of Vane. Vane was protected alike by the spirit of the law and by the King's pledge to the Convention that, even if convicted of treason, he would not suffer him to be brought to the block. But he was now brought to trial on the charge of treason against a King "kept out of his royal authority by traitors and rebels," and his spirited defence served as an excuse for his execution. "He is too dangerous a man to let live," Charles wrote with characteristic coolness, "if we can safely put him out of the way." But the new members were yet better churchmen than loyalists. A common suffering had thrown these squires and the Episcopalian clergy together, and for the first time since the Reformation the English gentry

were ardent not for the King only, but for Church and King. At the opening of their session the Commons ordered every member to receive the communion, and the League and Covenant to be solemnly burnt by the common hangman in Westminster Hall. The bill excluding bishops from the House of Lords was repealed. The conference at the Savoy between the Episcopalians and Presbyterians broke up in anger, and the few alterations made in the Liturgy were made with a view to disgust rather than to conciliate the Puritan party.

The temper of the new Parliament, however, was not a mere temper of revenge. Its wish was to restore the constitutional system which the civil war had violently interrupted, and the royalists were led by the most active of the constitutional loyalists who had followed Falkland in 1642, Hyde, now Earl of Clarendon and Lord Chancellor. The Parliament and the Church were in his conception essential parts of the system of English government, through which the power of the Crown was to be exercised; and under his guidance Parliament turned to the carrying out of the principle of uniformity in Church as well as in State on which the minister was resolved. The chief obstacle to such a policy lay in the Presbyterians, and the strongholds of this party were in the corporations of the boroughs, which practically returned the borough members. An attempt was made to drive the Presbyterians from municipal posts by a severe Corporation Act, which required a reception of the Communion according to the rites of the Anglican Church, a renunciation of the League and Covenant, and a declaration that it was unlawful on any grounds to take up arms against the King, before admission to municipal offices. A more deadly blow was dealt at the Puritans in the renewal of the Act of Uniformity. Not only was the use of the Prayer-book, and the Prayer-book only, enforced in all public worship, but an unfeigned consent and assent was demanded from every minister of the Church to all which was contained in it; while, for the first time since the Reformation, all orders save those conferred by the hands of bishops were legally disallowed. The declaration exacted from corporations was exacted from the clergy, and a pledge was required that they would seek to make no change in Church or State. It was in vain that Ashley opposed the bill fiercely in the Lords, that the peers pleaded for pensions to

the ejected ministers and for the exemption of schoolmasters from the necessity of subscription, and that even Clarendon, who felt that the King's word was at stake, pressed for the insertion of clauses enabling the Crown to grant dispensations from its provisions. Every suggestion of compromise was rejected by the Commons; and Charles at last assented to the bill, while he promised to suspend its execution by the exercise of his prerogative.

The Anglican Parliament however was resolute to enforce the law; and on St. Bartholomew's day, the last day allowed for compliance with its requirements, nearly two thousand rectors and vicars, or about a fifth of the English clergy, were driven from their parishes as Nonconformists. No such sweeping alteration in the religious aspect of the Church had ever been seen before. The changes of the Reformation had been brought about with little change in the clergy itself. Even the severities of the High Commission under Elizabeth ended in the expulsion of a few hundreds. If Laud had gone zealously to work in emptying Puritan pulpits, his zeal had been to a great extent foiled by the restrictions of the law and by the growth of Puritan sentiment in the clergy as a whole. A far wider change had been brought about by the Civil War; but the change had been gradual, and had ostensibly been wrought for the most part on political or moral rather than on religious grounds. The parsons expelled were expelled as "malignants" or as unfitted for their office by idleness or vice or inability to preach. But the change wrought by St. Bartholomew's day was a distinctly religious change, and it was a change which in its suddenness and completeness stood utterly alone. The rectors and vicars who were driven out were the most learned and the most active of their order. The bulk of the great livings throughout the country were in their hands. They stood at the head of the London clergy, as the London clergy stood in general repute at the head of their class throughout England. The occupied the higher posts at the two Universities. No English divine, save Jeremy Taylor, rivalled Howe as a preacher. No parson was so renowned a controversialist, or so indefatigable a parish priest, as Baxter. And behind these men stood a fifth of the whole body of the clergy, men whose zeal and labor had diffused throughout the country a greater appearance of piety and

religion than it had ever displayed before. But the expulsion of these men was far more to the Church of England than the loss of their individual services. It was the definite expulsion of a great party which from the time of the Reformation had played the most active and popular part in the life of the Church. It was the close of an effort which had been going on ever since Elizabeth's accession to bring the English Communion into closer relations with the Reformed Communions of the Continent, and into greater harmony with the religious instincts of the nation at large. The Church of England stood from that moment isolated and alone among all the Churches of the Christian world. The Reformation had severed it irretrievably from those which still clung to the obedience of the Papacy. By its rejection of all but episcopal orders, the Act of Uniformity severed it as irretrievably from the general body of the Protestant Churches, whether Lutheran or Reformed. And while thus cut off from all healthy religious communion with the world without, it sank into immobility within. With the expulsion of the Puritan clergy, all change, all efforts after reform, all national development, suddenly stopped. From that time to this the Episcopal Church has been unable to meet the varying spiritual needs of its adherents by any modification of its government or its worship. It stands alone among all the religious bodies of Western Christendom in its failure through two hundred years to devise a single new service of prayer or of praise. But if the issues of St. Bartholomew's day have been harmful to the spiritual life of the English Church, they have been in the highest degree advantageous to the cause of religious liberty. At the Restoration religious freedom seemed again to have been lost. Only the Independents and a few despised sects, such as the Quakers, upheld the right of every man to worship God according to the bidding of his own conscience. The bulk of the Puritan party, with the Presbyterians at its head, was at one with its opponents in desiring a uniformity of worship, if not of belief, throughout the land; and, had the two great parties within the Church held together, their weight would have been almost irresistible. Fortunately the great severance of St. Bartholomew's day drove out the Presbyterians from the Church to which they clung, and forced them into a general union with sects which they had hated

till then almost as bitterly as the bishops themselves. A common suffering soon blended the Nonconformists into one. Persecution broke down before the numbers, the wealth, and the political weight of the new sectarians; and the Church, for the first time in its history, found itself confronted with an organized body of Dissenters without its pale. The impossibility of crushing such a body as this wrested from English statesmen the first legal recognition of freedom of worship in the Toleration Act; their rapid growth in later times has by degrees stripped the Church of almost all the exclusive privileges which it enjoyed as a religious body, and now threatens what remains of its official connection with the State. With these remoter consequences however we are not as yet concerned. It is enough to note here that with the Act of Uniformity and the expulsion of the Puritan clergy a new element in our religious and political history, the element of Dissent, the influence of the Nonconformist churches, comes first into play.

The sudden outbreak and violence of the persecution turned the disappointment of the Presbyterians into despair. Many were for retiring to Holland, others proposed flight to New England and the American colonies. Charles however was anxious to use the strife between the two great bodies of Protestants so as to secure toleration for the Catholics, and revive at the same time his prerogative of dispensing with the execution of laws; and fresh hopes of protection were raised by a royal proclamation, which expressed the King's resolve to exempt from the penalties of the Act, "those who, living peaceably, do not conform themselves thereunto, through scruple and tenderness of misguided conscience, but modestly and without scandal perform their devotions in their own way." A bill introduced in 1663, in redemption of a pledge in the declaration itself, gave Charles the power to dispense, not only with the provisions of the Act of Uniformity, but with the penalties provided by all laws which enforced religious conformity, or which imposed religious tests. But if the Presbyterian leaders in the council had stooped to accept the aid of the declaration, the bulk of the Dissidents had no mind to have their grievances used as a means of procuring by a side wind toleration for Roman Catholics, or of building up again that dispensing power which the civil wars had thrown

down. The Churchmen, too, whose hatred for the Dissidents had been embittered by suspicions of a secret league between the Dissidents and the Catholics in which the King was taking part, were resolute in opposition. The Houses therefore struck simultaneously at both their opponents. They forced Charles by an address to withdraw his pledge of toleration. They then extorted from him a proclamation for the banishment of all Catholic priests, and followed this up by a Conventicle Act, which punished with fine, imprisonment, and transportation on a third offence all persons who met in greater number than five for any religious worship save that of the Common Prayer; while return, or escape from banishment was punished by death. The Five Mile Act, a year later, completed the code of persecution. By its provisions, every clergyman who had been driven out by the Act of Uniformity was called on to swear that he held it unlawful under any pretext to take up arms against the King, and that he would at no time "endeavor any alteration of government in Church and State." In case of refusal, he was forbidden to go within five miles of any borough, or of any place where he had been wont to minister. As the main body of the Nonconformists belonged to the city and trading classes, the effect of this measure was to rob them of any religious teaching at all. A motion to impose the oath of the Five Mile Act on every person in the nation was rejected in the same session by a majority of only six. The sufferings of the Nonconformists indeed could hardly fail to tell on the sympathies of the people. The thirst for revenege, which had been roused by the violence of the Presbyterians in their hour of triumph, was satisfied by their humiliation in the hour of defeat. The sight of pious and learned clergymen driven from their homes and their flocks, of religious meetings broken up by the constables, of preachers set side by side with thieves and outcasts in the dock, of gaols crammed with honest enthusiasts whose piety was their only crime, pleaded more eloquently for toleration than all the reasoning in the world. We have a clue to the extent of the persecution from what we know to have been its effect on a single sect. The Quakers had excited alarm by their extravagances of manner, their refusal to bear arms or to take oaths; and a special Act was passed for their repression. They were one of the smallest of the Noncon-

formist bodies, but more than four thousand were soon in prison, and of these five hundred were imprisoned in London alone. The King's Declaration of Indulgence, twelve years later, set free twelve hundred Quakers who had found their way to the gaols. Of the sufferings of the expelled clergy one of their own number, Richard Baxter, has given us an account. "Many hundreds of them, with their wives and children, had neither house nor bread. . . . Their congregations had enough to do, besides a small maintenance, to help them out of prisons, or to maintain them there. Though they were as frugal as possible they could hardly live; some lived on little more than brown bread and water, many had but eight or ten pounds a year to maintain a family, so that a piece of flesh has not come to one of their tables in six weeks' time; their allowance could scarce afford them bread and cheese. One went to plow six days and preached on the Lord's Day. Another was forced to cut tobacco for a livelihood." But poverty was the least of their sufferings. They were jeered at by the players. They were hooted through the streets by the mob. "Many of the ministers, being afraid to lay down their ministry after they had been ordained to it, preached to such as would hear them in fields and private houses, till they were apprehended and cast into gaols, where many of them perished." They were excommunicated in the Bishops' Court, or fined for non-attendance at church; and a crowd of informers grew up who made a trade of detecting the meetings they held at midnight. Alleyn, the author of the well-known "Alarm to the Unconverted," died at thirty-six from the sufferings he endured in Taunton Gaol. Vavasour Powell, the apostle of Wales, spent the eleven years which followed the Restoration in prisons at Shrewsbury, Southsea, and Cardiff, till he perished in the Fleet. John Bunyan was for twelve years a prisoner at Bedford.

We have already seen the atmosphere of excited feeling in which the youth of Bunyan had been spent. From his childhood he heard heavenly voices, and saw visions of heaven; from his childhood, too, he had been wrestling with an overpowering sense of sin, which sickness and repeated escapes from death did much as he grew up to deepen. But in spite of his self-reproaches his life was a religious one; and the purity and sobriety of his youth was shown by his admission

at seventeen into the ranks of the "New Model." Two years later the war was over, and Bunyan though hardly twenty found himself married to a "godly" wife, as young and penniless as himself. So poor were the young couple that they could scarce muster a spoon and a plate between them; and the poverty of their home deepened, perhaps, the gloom of the young tinker's restlessness and religious depression. His wife did what she could to comfort him, teaching him again to read and write, for he had forgotten his school-learning, and reading with him in two little "godly" books which formed his library. But the darkness only gathered the thicker round his imaginative soul. "I walked," he tells us of this time, "to a neighboring town; and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and after long musing I lifted up my head; but methought I saw as if the sun that shineth in the heavens did grudge to give me light; and as if the very stones in the street and tiles upon the houses did band themselves against me. Methought that they all combined together to banish me out of the world. I was abhorred of them, and wept to dwell among them, because I had sinned against the Saviour. Oh, how happy now was every creature over I! for they stood fast and kept their station. But I was gone and lost." At last, after more than two years of this struggle, the darkness broke. Bunyan felt himself "converted," and freed from the burthen of his sin. He joined a Baptist church at Bedford, and a few years later he became famous as a preacher. As he held no formal post of minister in the congregation, his preaching even under the Protectorate was illegal and "gave great offence," he tells us, "to the doctors and priests of that county," but he persisted with little real molestation until the Restoration. Six months however after the King's return he was committed to Bedford Gaol on a charge of preaching in unlicensed conventicles; and his refusal to promise to abstain from preaching kept him there twelve years. The gaol was crowded with prisoners like himself, and amongst them he continued his ministry, supporting himself by making tagged thread laces, and finding some comfort in the Bible, the "Book of Martyrs," and the writing materials which he was suffered to have with him in his prison. But he was in the prime of life, his age was thirty-

two when he was imprisoned; and the inactivity and severance from his wife and little children was hard to bear. "The parting with my wife and poor children," he says in words of simple pathos, "hath often been to me in this place as the pulling of the flesh from the bones, and that not only because I am somewhat fond of those great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was like to meet with should I be taken from them, especially my poor blind child, who lay nearer to my heart than all besides. Oh, the thoughts of the hardships I thought my poor blind one might go under would break my heart to pieces. 'Poor child,' thought I, 'what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee.'" But suffering could not break his purpose, and Bunyon found compensation for the narrow bounds of his prison in the wonderful activity of his pen. Tracts, controversial treatises, poems, meditations, his "Grace Abounding," and his "Holy City," followed each other in quick succession. It was in his gaol that he wrote the first and greatest part of his "Pilgrim's Progress." Its publication was the earliest result of his deliverance at the Declaration of Indulgence, and the popularity which it enjoyed from the first proves that the religious sympathies of the English people were still mainly Puritan. Before Bunyan's death in 1688 ten editions of the "Pilgrim's Progress" had already been sold; and though even Cowper hardly dared to quote it a century later for fear of moving a smile in the polite world about him its favor among the middle classes and the poor has grown steadily from its author's day to our own. It is now the most popular and the most widely known of all English books. In none do we see more clearly the new imaginative force which had been given to the common life of Englishmen by their study of the Bible. Its English is the simplest and the homeliest English which has ever been used by any great English writer; but it is the English of the Bible. The images of the "Pilgrim's Progress" are the images of prophet and evangelist; it borrows for its tenderer outbursts the very verse of the Song of Songs, and pictures the Heavenly City in the words of the Apocalypse.

But so completely has the Bible become Bunyan's life that one feels its phrases as the natural expression of his thoughts. He has lived in the Bible till its words have become his own. He has lived among its visions and voices of heaven till all sense of possible unreality has died away. He tells his tale with such a perfect naturalness that allegories become living things, that the Slough of Despond and Doubting Castle are as real to us as places we see every day, that we know Mr. Legality and Mr. Worldly Wiseman as if we had met them in the street. It is in this amazing reality of impersonation that Bunyan's imaginative genius specially displays itself. But this is far from being his only excellence. In its range, in its directness, in its simple grace, in the ease with which it changes from lively dialogue to dramatic action, from simple pathos to passionate earnestness, in the subtle and delicate fancy which often suffuses its childlike words, in its playful humor, its bold character-painting, in the even and balanced power which passes without effort from the Valley of the Shadow of Death to the land "where the Shining Ones commonly walked, because it was on the borders of heaven," in its sunny kindliness unbroken by one bitter word, the "Pilgrim's Progress" is among the noblest of English poems. For if Puritanism had first discovered the poetry which contact with the spiritual world awakes in the meanest soul, Bunyan was the first of the Puritans who revealed this poetry to the outer world. The journey of Christian from the City of Destruction to the Heavenly City is simply a record of the life of such a Puritan as Bunyan himself, seen through an imaginative haze of spiritual idealism in which its commonest incidents are heightened and glorified. He is himself the pilgrim who flies from the City of Destruction, who climbs the hill Difficulty, who faces Apollyon, who sees his loved ones cross the river of Death towards the Heavenly City, and how, because "the hill on which the City was framed was higher than the clouds, they therefore went up through the region of the air, sweetly talking as they went."

The success, however, of the system of religious repression rested mainly on the maintenance of peace; and while Bunyan was lying in Bedford Gaol, and the Church was carrying on its bitter persecution of the Nonconformists, England was plunging into a series of bitter humiliations and losses abroad.

The old commercial jealousy between the Dutch and English, which had been lulled by a formal treaty in 1662, but which still lived on in petty squabbles at sea, was embittered by the cession of Bombay—a port which gave England an entry into the profitable trade with India—and by the establishment of a West Indian Company in London which opened traffic with the Gold Coast of Africa. The quarrel was fanned into a war. Parliament voted a large supply unanimously; and the King was won by hopes of the ruin of the Dutch presbyterian and republican government, and by his resentment at the insults he had suffered from Holland in his exile. The war at sea which followed was a war of giants. An obstinate battle off Lowestoft ended in a victory for the English fleet; but in an encounter the next year with De Ruyter off the North Foreland Monk and his fleet after two days' fighting were only saved from destruction by the arrival of Prince Rupert. The dogged admiral renewed the fight, but the combat again ended in De Ruyter's favor and the English took refuge in the Thames. Their fleet was indeed ruined, but the losses of the enemy had been hardly less. "English sailors may be killed," said De Witt, "but they cannot be conquered;" and the saying was as true of one side as the other. A third battle, as hard-fought as its predecessors, ended in the triumph of the English, and their fleet sailed along the coast of Holland, burning ships and towns. But Holland was as unconquerable as England herself, and the Dutch fleet was soon again refitted and was joined in the Channel by the French. Meanwhile, calamity at home was added to the sufferings of the war. In the preceding year a hundred thousand Londoners had died in six months of the Plague which broke out in the crowded streets of the capital; and the Plague was followed now by a fire, which, beginning in the heart of London, reduced the whole city to ashes from the Tower to the Temple. Thirteen thousand houses and ninety churches were destroyed. The loss of merchandise and property was beyond count. The Treasury was empty, and neither ships nor forts were manned when the Dutch fleet appeared at the Nore, advanced unopposed up the Thames to Gravesend, forced the boom which protected the Medway, burned three men-of-war which lay anchored in the river, and withdrew only to sail proudly along the coast, the masters of the Channel.

Section III.—Charles the Second, 1667—1673.*

The thunder of the Dutch guns in the Medway and the Thames woke England to a bitter sense of its degradation. The dream of loyalty was over. "Everybody now-a-days," Pepys tells us, "reflects upon Oliver and commends him, what brave things he did, and made all the neighbor princes fear him." But Oliver's successor was coolly watching this shame and discontent of his people with the one aim of turning it to his own advantage. To Charles the Second the degradation of England was only a move in the political game which he was playing, a game played with so consummate a secrecy and skill that it deceived not only the closest observers of his own day but still misleads historians of ours. What his subjects saw in their King was a pleasant, brown-faced gentleman playing with his spaniels, or drawing caricatures of his ministers, or flinging cakes to the water-fowl in the park. To all outer seeming Charles was the most consummate of idlers. "He delighted," says one of his courtiers, "in a bewitching kind of pleasure called sauntering." The business-like Pepys soon discovered that "the King do mind nothing but pleasures, and hates the very sight or thought of business." He only laughed when Tom Killigrew frankly told him that badly as things were going there was one man whose industry could soon set them right, "and this is one Charles Stuart, who now spends his time in using his lips about the Court, and hath no other employment." That Charles had great natural parts no one doubted. In his earlier days of defeat and danger he showed a cool courage and presence of mind which never

* *Authorities.*—To the authorities already mentioned, we may add the Memoirs of Sir William Temple, with Lord Macaulay's well-known Essay on that statesman, Reresby's Memoirs, and the works of Andrew Marvell. The "Memoirs of the Count de Grammont," by Anthony Hamilton, give a witty and amusing picture of the life of the court. Lingard becomes important from the original materials he has used, and from his clear and dispassionate statement of the Catholic side of the question. Ranke's "History of the XVII. Century" throws great light on the diplomatic history of the later Stuart reigns; on internal and constitutional points he is dispassionate but of less value. Dalrymple, in his "Memoirs of Great Britain and Ireland," was the first to discover the real secret of the negotiations with France: but all previous researches have been superseded by those of M. Mignet, whose "Négociations relatives à la Succession d'Espagne" is indispensable for a knowledge of the time.

failed him in the many perilous moments of his reign. His temper was pleasant and social, his manners perfect, and there was a careless freedom and courtesy in his address which won over everybody who came into his presence. His education indeed had been so grossly neglected that he could hardly read a plain Latin book; but his natural quickness and intelligence showed itself in his pursuit of chemistry and anatomy, and in the interest he showed in the scientific inquiries of the Royal Society. Like Peter the Great his favorite study was that of naval architecture, and he piqued himself on being a clever ship-builder. He had some little love too for art and poetry, and a taste for music. But his shrewdness and vivacity showed itself most in his endless talk. He was fond of telling stories, and he told them with a good deal of grace and humor. His humor indeed never forsook him: even on his death-bed he turned to the weeping courtiers around and whispered an apology for having been so unconscionable a time in dying. He held his own fairly with the wits of his Court, and bandied repartees on equal terms with Sedley or Buckingham. Even Rochester in his merciless epigram was forced to own that Charles "never said a foolish thing." He had inherited in fact his grandfather's gift of pithy sayings, and his habitual irony often gave an amusing turn to them. When his brother, the most unpopular man in England, solemnly warned him of plots against his life, Charles laughingly bade him set all fear aside. "They will never kill me, James," he said, "to make you king." But courage and wit and ability seemed to have been bestowed on him in vain. Charles hated business. He gave to outer observers no sign of ambition. The one thing he seemed in earnest about was sensual pleasure, and he took his pleasure with a cynical shamelessness which roused the disgust even of his shameless courtiers. Mistress followed mistress, and the guilt of a troop of profligate women was blazoned to the world by the gift of titles and estates. The royal bastards were set among English nobles. The ducal house of Grafton springs from the King's adultery with Barbara Palmer, whom he created Duchess of Cleveland. The Dukes of St. Albans owe their origin to his intrigue with Nell Gwynn, a player and a courtesan. Louise de Quérouaille, a mistress sent by France to win him to its interests, became Duchess of Portsmouth and ancestress of the house of Rich-

mond. An earlier mistress, Lucy Walters, was mother of a boy whom he raised to the Dukedom of Monmouth, and to whom the Dukes of Buccleuch trace their line; but there is good reason for doubting whether the King was actually his father. But Charles was far from being content with these recognized mistresses, or with a single form of self-indulgence. Gambling and drinking helped to fill up the vacant moments when he could no longer toy with his favorites or bet at Newmarket. No thought of remorse or of shame seems ever to have crossed his mind. "He could not think God would make a man miserable," he said once, "only for taking a little pleasure out of the way." From shame indeed he was shielded by his cynical disbelief in human virtue. Virtue he regarded simply as a trick by which clever hypocrites imposed upon fools. Honor among men seemed to him as mere a pretense as chastity among women. Gratitude he had none, for he looked upon self-interest as the only motive of men's actions, and though soldiers had died and women had risked their lives for him, he "loved others as little as he thought they loved him." But if he felt no gratitude for benefits he felt no resentment for wrongs. He was incapable either of love or of hate. The only feeling he retained for his fellow-men was that of an amused contempt.

It was difficult for Englishmen to believe that any real danger to liberty could come from an idler and a voluptuary such as Charles the Second. But in the very difficulty of believing this lay half the King's strength. He had in fact no taste whatever for the despotism of the Stuarts who had gone before him. His shrewdness laughed his grandfather's theory of Divine Right down the wind, while his indolence made such a personal administration as that which his father delighted in burdensome to him. He was too humorous a man to care for the pomp and show of power, and too good-natured a man to play the tyrant. But he believed as firmly as his father or his grandfather had believed in the older prerogatives of the Crown; and, like them, he looked on Parliaments with suspicion and jealousy. "He told Lord Essex," Burnet says, "that he did not wish to be like a Grand Signior, with some mutes about him, and bags of bowstrings to strangle men; but he did not think he was a king so long as a company of fellows were looking into his actions, and examining his min-

isters as well as his accounts." "A king," he thought, "who might be checked, and have his ministers called to an account, was but a king in name." In other words, he had no settled plan of tyranny, but he meant to rule as independently as he could, and from the beginning to the end of his reign there never was a moment when he was not doing something to carry out his aim. But he carried it out in a tentative, irregular fashion which it was as hard to detect as to meet. Whenever there was any strong opposition he gave way. If popular feeling demanded the dismissal of his ministers, he dismissed them. If it protested against his declaration of indulgence, he recalled it. If it cried for victims in the frenzy of the Popish Plot, he gave it victims till the frenzy was at an end. It was easy for Charles to yield and to wait, and just as easy for him to take up the thread of his purpose again the moment the pressure was over. The one fixed resolve which overrode every other thought in the King's mind was a resolve "not to set out on his travels again." His father had fallen through a quarrel with the two Houses, and Charles was determined to remain on good terms with the Parliament till he was strong enough to pick a quarrel to his profit. He treated the Lords with an easy familiarity which robbed opposition of its seriousness. "Their debates amused him," he said in his indolent way; and he stood chatting before the fire while peer after peer poured invectives on his ministers, and laughed louder than the rest when Shaftesbury directed his coarsest taunts at the barrenness of the Queen. Courtiers were entrusted with the secret "management" of the Commons: obstinate country gentlemen were brought to the royal closet to kiss the King's hand and listen to the King's pleasant stories of his escape after Worcester; and still more obstinate country gentlemen were bribed. Where bribes, flattery, and management failed, Charles was content to yield and to wait till his time came again. Meanwhile he went on patiently gathering up what fragments of the old royal power still survived, and availing himself of whatever new resources offered themselves. If he could not undo what Puritanism had done in England, he could undo its work in Scotland and in Ireland. Before the Civil War these kingdoms had served as useful checks on English liberty, and by simply regarding the Union which the Long Parliament and the Protector had brought about as a

nullity in law it was possible they might become checks again. In his refusal to recognize the Union Charles was supported by public opinion among his English subjects, partly from sheer abhorrence of changes wrought during "the troubles," and partly from a dread that the Scotch and Irish members would form a party in the English Parliament which would always be at the service of the Crown. In both the lesser kingdoms too a measure which seemed to restore somewhat of their independence was for the moment popular. But the results of this step were quick in developing themselves. In Scotland the Covenant was at once abolished. The new Scotch Parliament at Edinburgh, the Drunken Parliament, as it was called, outdid the wildest loyalty of the English Cavaliers by annulling in a single Act all the proceedings of its predecessors during the last eight-and-twenty years. By this measure the whole existing Church system of Scotland was deprived of legal sanction. The General Assembly had already been prohibited from meeting by Cromwell; the kirk-sessions and ministers' synods were now suspended. The Scotch bishops were again restored to their spiritual pre-eminence, and to their seats in Parliament. An iniquitous trial sent the Marquis of Argyle, the only noble strong enough to oppose the royal will, to the block, and the government was entrusted to a knot of profligate statesmen till it fell into the hands of Lauderdale, one of the ablest and most unscrupulous of the King's ministers. Their policy was steadily directed to the two purposes of humbling Presbyterianism—as the force which could alone restore Scotland to freedom, and enable her to lend aid as before to English liberty in any struggle with the Crown—and that of raising a royal army which might be ready in case of need to march over the border to the King's support. In Ireland the dissolution of the Union brought back the bishops to their sees; but whatever wish Charles may have had to restore the balance of Catholic and Protestant as a source of power to the Crown was baffled by the obstinate resistance of the Protestant settlers to any plans for redressing the confiscations of Cromwell. Five years of bitter struggle between the dispossessed loyalists and the new occupants left the Protestant ascendency unimpaired; and in spite of a nominal surrender of one-third of the confiscated estates to their old possessors, hardly a sixth of the profitable land in the island

remained in Catholic holding. The claims of the Duke of Ormond too made it necessary to leave the government in his hands, and Ormond's loyalty was too moderate and constitutional to lend itself to any of the schemes of absolute rule which under Tyrconnell played so great a part in the next reign. But the severance of the two kingdoms from England was in itself a gain to the royal authority; and Charles turned quietly to the building up of a royal army at home. A standing army had become so hateful a thing to the body of the nation, and above all to the royalists whom the New Model had trodden under foot, that it was impossible to propose its establishment. But in the mind of Charles and his brother James, their father's downfall had been owing to the want of a disciplined force which would have trampled out the first efforts of national resistance; and while disbanding the New Model, Charles availed himself of the alarm created by a mad rising of some Fifth-Monarchy men in London under an old soldier called Venner to retain five thousand horse and foot in his service under the name of his guards. A body of "gentlemen of quality and veteran soldiers, excellently clad, mounted, and ordered," was thus kept ready for service near the royal person: and in spite of the scandal which it aroused the King persisted, steadily but cautiously, in gradually increasing its numbers. Twenty years later it had grown to a force of seven thousand foot and one thousand seven hundred horse and dragoons at home, with a reserve of six fine regiments abroad in the service of the United Provinces.

But Charles was too quick-witted a man to believe, as his brother James believed, that it was possible to break down English freedom by the royal power or by a few thousand men in arms. It was still less possible by such means to break down, as he wished to break down, English Protestantism. In heart, whether the story of his renunciation of Protestantism during his exile be true or no, he had long ceased to be a Protestant. Whatever religious feeling he had was on the side of Catholicism; he encouraged conversions among his courtiers, and the last act of his life was to seek formal admission into the Roman Church. But his feelings were rather political than religious. The English Roman Catholics formed a far larger part of the population then than now; their wealth and local influence gave them a political importance which

they have long since lost, and every motive of gratitude as well as self-interest led him to redeem his pledge to procure toleration for their worship. But he was already looking, however vaguely, to something more than Catholic toleration. He saw that despotism in the State could hardly co-exist with free inquiry and free action in matters of the conscience, and that government, in his own words, "was a safer and easier thing where the authority was believed infallible and the faith and submission of the people were implicit." The difficulties in the way of such a religious change probably seemed the less to him from his long residence in Roman Catholic countries, and from his own religious scepticism. Two years indeed after his restoration he had already despatched an agent to Rome to arrange the terms of a reconciliation between the Anglican Church and the Papacy. But though he counted much for the success of his project of toleration on taking advantage of the dissensions between Protestant Churchmen and Protestant Dissenters he soon discovered that for any real success in his political or religious aims he must seek resources elsewhere than at home. At this moment France was the dominant power in Europe. Its young King, Louis the Fourteenth, was the champion of Catholicism and despotism against civil and religious liberty throughout the world. France was the wealthiest of European powers, and her subsidies could free Charles from dependence on his Parliament. Her army was the finest in the world, and French soldiers could put down, it was thought, any resistance from English patriots. The aid of Louis could alone realize the aims of Charles, and Charles was willing to pay the price which Louis demanded for his aid, the price of concurrence in his designs on Spain. Spain at this moment had not only ceased to threaten Europe but herself trembled at the threats of France; and the aim of Louis was to complete her ruin, to win the Spanish provinces in the Netherlands, and ultimately to secure the succession to the Spanish throne for a French prince. But the presence of the French in Flanders was equally distasteful to England and to Holland, and in such a contest Spain might hope for the aid of these states and of the Empire. For some years Louis contented himself with perfecting his army and preparing by skilful negotiations to make such a league of the great powers against him impossible. His first success in England was in

the marriage of the King. Portugal, which had only just shaken off the rule of Spain, was really dependent upon France; and in accepting the hand of Catharine of Braganza in spite of the protests of Spain, Charles announced his adhesion to the alliance of Louis. Already English opinion saw the danger of such a course, and veered round to the Spanish side. As early as 1661 the London mob backed the Spanish ambassador in a street squabble for precedence with the ambassador of France. "We do all naturally love the Spanish," says Pepys, "and hate the French." The marriage of Catharine, the sale of Dunkirk, the one result of Cromwell's victories, to France, aroused the national jealousy and suspicion of French influence; and the war with Holland seemed at one time likely to end in a war with Louis. The Dutch war was in itself a serious stumbling-block in the way of French projects. To aid either side was to throw the other on the aid of the House of Austria, and to build up a league which would check France in its aim. Only peace could keep the European states disunited, and enable Louis by their disunion to carry out his design of seizing Flanders. His attempt at mediation was fruitless; the defeat of Lowestoft forced him to give aid to Holland, and the news of his purpose at once roused England to a hope of war. When Charles announced it to the Houses, "there was a great noise," says Louvois, "in the Parliament to show the joy of the two Houses at the prospect of a fight with us." Louis, however, cautiously limited his efforts to narrowing the contest to a struggle at sea, while England, vexed with disasters at home and abroad, could scarcely maintain the war. The appearance of the Dutch fleet in the Thames was followed by the sudden conclusion of peace which again left the ground clear for the diplomatic intrigues of Louis.

In England the irritation was great and universal, but the public resentment fell on Clarendon alone. Charles had been bitterly angered when in 1663 his bill to vest a dispensing power in the Crown had been met by Clarendon's open opposition. The Presbyterian party, represented by Ashley, and the Catholics, led by the Earl of Bristol, alike sought his overthrow; in the Court he was opposed by Bennet, afterwards Earl of Arlington, a creature of the King's. But Clarendon was still strong in his intimate connection with the King's affairs, in the marriage of his daughter, Anne Hyde, to the

Duke of York, in his capacity for business, above all in the support of the Church, and the confidence of the royalist and orthodox House of Commons. Foiled in their efforts to displace him, his rivals had availed themselves of the jealousy of the merchant-class to drive him against his will into the war with Holland; and though the Chancellor succeeded in forcing the Five Mile Act through the Houses in the teeth of Ashley's protests, the calculations of his enemies were soon verified. The union between Clarendon and the Parliament was broken by the war. The Parliament was enraged by his counsel for its dissolution, and by his proposal to raise troops without a Parliamentary grant, and his opposition to the inspection of accounts, in which they saw an attempt to re-establish the one thing they hated most, a standing army. Charles could at last free himself from the minister who had held him in check so long; the Chancellor was dismissed from office, and driven to take refuge in France. By the exile of Clarendon, the death of Southampton, and the retirement of Ormond and Nicholas, the party of constitutional loyalists in the Council ceased to exist; and the section which had originally represented the Presbyterians, and which under the guidance of Ashley had bent to purchase toleration even at the cost of increasing the prerogatives of the Crown, came to the front of affairs. The religious policy of Charles had as yet been defeated by the sturdy Churchmanship of the Parliament, the influence of Clarendon, and the reluctance of the Presbyterians as a body to accept the Royal "indulgence" at the price of a toleration of Catholicism and a recognition of the King's power to dispense with Parliamentary statutes. The first steps of the new ministry in releasing Nonconformists from prison, in suffering conventicles to reopen, and suspending the operation of the Act of Uniformity, were in open defiance of the known will of the two Houses. But when Charles again proposed to his counsellors a general toleration he no longer found himself supported by them as in 1663. Even Ashley's mood was changed. Instead of toleration they pressed for a union of Protestants which would have utterly foiled the King's projects; and a scheme of Protestant comprehension which had been approved by the moderate divines on both sides, by Tillotson and Stillingfleet on the part of the Church as well as by Manton and Baxter on the part of the Noncon-

formists, was laid before the House of Commons. Even its rejection failed to bring Ashley and his party back to their old position. They were still for toleration, but only for a toleration the benefit of which did not extend to Catholics, "in respect the laws have determined the principles of the Romish religion to be inconsistent with the safety of your Majesty's person and government." The policy of the Council in fact was determined by the look of public affairs abroad. Louis had quickly shown the real cause of the eagerness with which he had pressed on the Peace of Breda between England and the Dutch. He had secured the neutrality of the Emperor by a secret treaty which shared the Spanish dominions between the two monarchs in case the King of Spain died without an heir. England, as he believed, was held in check by Charles, and like Holland was too exhausted by the late war to meddle with a new one. On the very day therefore on which the treaty was signed he sent in his formal claims on the Low Countries, and his army at once took the field. The greater part of Flanders was occupied and six great fortresses secured in two months. Franche-Comté was overrun in seventeen days. Holland protested and appealed to England for aid; but her appeals remained at first unanswered. England sought in fact to tempt Holland, Spain, and France in turn by secret offers of alliance. From France she demanded, as the price of her aid against Holland and perhaps Spain, a share in the eventual partition of the Spanish dominions, and an assignment to her in such a case of the Spanish Empire in the New World. But all her offers were alike refused. The need of action became clearer every hour to the English ministers, and wide views gradually set aside the narrow dream of merely national aggrandizement. The victories of Louis, the sudden revelation of the strength of France, roused even in the most tolerant minds a dread of Catholicism. Men felt instinctively that the very existence of Protestantism and with it of civil freedom was again to be at stake. Arlington himself had a Dutch wife and had resided in Spain; and Catholic as in heart he was, thought more of the political interests of England, and of the invariable resolve of its statesmen since Elizabeth's day to keep the French out of Flanders, than of the interests of Catholicism. Louis, warned of his danger, strove to lull the general excitement by offers of peace to Spain, while

he was writing to Turenne, "I am turning over in my head things that are far from impossible, and go to carry them into execution whatever they may cost." Three armies were, in fact, ready to march on Spain, Germany, and Flanders, when Arlington despatched Sir William Temple to the Hague, and the signature of a Triple Alliance between England, Holland, and Sweden bound Louis to the terms he had offered as a blind, and forced on him the Peace of Aix-la-Chapelle.

Few measures have won a greater popularity than the Triple Alliance. "It is the only good public thing," says Pepys, "that hath been done since the King came to England." Even Dryden, writing at the time as a Tory, counted among the worst of Shaftesbury's crimes that "the Triple Bond he broke." In form indeed the Alliance simply bound Louis to adhere to terms of peace proposed by himself, and those advantageous terms. But in fact it utterly ruined his plans. It brought about too that union of the powers of Europe against which, as Louis felt instinctively, his ambition would dash itself in vain. It was Arlington's aim to make the Alliance the nucleus of a greater confederation; and he tried not only to perpetuate it, but to include within it the Swiss Cantons, the Empire, and the House of Austria. His efforts were foiled; but the "Triple Bond" bore within it the germs of the Grand Alliance which at last saved Europe. To England it at once brought back the reputation which she had lost since the death of Cromwell. It was a sign of her re-entry on the general stage of European politics, and of the formal adoption of the balance of power as a policy essential to the welfare of Europe at large. But it was not so much the action of England which had galled the pride of Louis, as the action of Holland. That "a nation of shopkeepers" (for Louis applied the phrase to Holland long before Napoleon applied it to England) should have foiled his plans at the very moment of their realization, "stung him," he owned, "to the quick." If he refrained from an instant attack it was to nurse a surer revenge. His steady aim during the four years which followed the Peace of Aix-la-Chapelle was to isolate the United Provinces, to bring about the neutrality of the Empire in any attack on them, to break the Triple Alliance by detaching Sweden from it and securing Charles, and to leave the Dutch without help, save from the idle goodwill of Brandenburg and Spain. His diplomacy was every-

where successful, but it was nowhere so successful as with England. Charles had been stirred to a momentary pride by the success of the Triple Alliance, but he had never seriously abandoned his policy, and he was resolute at last to play an active part in realizing it. It was clear that little was to be hoped for from his old plans of winning toleration for the Catholics from his new ministers, and that in fact they were resolute to bring about such a union of Protestants as would have been fatal to his designs. From this moment he resolved to seek for his advantage from France. The Triple Alliance was hardly concluded when he declared to Louis his purpose of entering into an alliance with him, offensive and defensive. He owned to being the only man in his kingdom who desired such a league, but he was determined to realize his desire, whatever might be the sentiments of his ministers. His ministers, indeed, he meant either to bring over to his schemes or to outwit. Two of them, Arlington and Sir Thomas Clifford, were Catholics in heart like the King; and they were summoned, with the Duke of York, who had already secretly embraced Catholicism, and two Catholic nobles, to a conference in which Charles, after pledging them to secrecy, declared himself a Catholic, and asked their counsel as to the means of establishing the Catholic religion in his realm. It was resolved to apply to Louis for aid in this purpose; and Charles proceeded to seek from the King a "protection," to use the words of the French ambassador, "of which he always hoped to feel the powerful effects in the execution of his design of changing the present state of religion in England for a better, and of establishing his authority so as to be able to retain his subjects in the obedience they owe him." The fall of Holland was as needful for the success of the plans of Charles as of Louis; and with the ink of the Triple Alliance hardly dry, Charles promised help in Louis's schemes for the ruin of Holland and the annexation of Flanders. He offered therefore to declare his religion and to join France in an attack on Holland, if Louis would grant him a subsidy equal to a million a year. In the event of the King of Spain's death without a son Charles pledged himself to support France in her claims upon Flanders, while Louis promised to assent to the designs of England on the Spanish dominions in America. On this basis, after a year's negotiations, a secret treaty was concluded

at Dover in an interview between Charles and his sister Henrietta, the Duchess of Orleans. It provided that Charles should announce his conversion, and that in case of any disturbance arising from such a step he should be supported by a French army and a French subsidy. War was to be declared by both powers against Holland, England furnishing a small land force, but bearing the chief burthen of the contest at sea, on condition of an annual subsidy of three hundred thousand pounds.

Nothing marks better the political profligacy of the age than that Arlington, the author of the Triple Alliance, should have been chosen as the confidant of Charles in his treaty of Dover. But to all save Arlington and Clifford the King's change of religion or his political aims remained utterly unknown. It would have been impossible to obtain the consent of the party in the royal council which represented the old Presbyterians, of Ashley or Lauderdale or the Duke of Buckingham, to the Treaty of Dover. But it was possible to trick them into approval of a war with Holland by playing on their desire for a toleration of the Nonconformists. The announcement of the King's Catholicism was therefore deferred; and a series of mock negotiations, carried on through Buckingham, ended in the conclusion of a sham treaty which was communicated to Lauderdale and to Ashley, a treaty which suppressed all mention of the religious changes or of the promise of French aid in bringing them about, and simply stipulated for a joint war against the Dutch. In such a war there was no formal breach of the Triple Alliance, for the Triple Alliance only guarded against an attack on the dominions of Spain, and Ashley and his colleagues were lured into assent to it in 1671 by the promise of a toleration on their own terms. Charles in fact yielded the point to which he had hitherto clung, and, as Ashley demanded, promised that no Catholic should be benefited by the Indulgence. The bargain once struck, and his ministers outwitted, it only remained for Charles to outwit his Parliament. A large subsidy had been demanded in 1670 for the fleet, under the pretext of upholding the Triple Alliance; and the subsidy was granted. In the spring the two Houses were adjourned. So great was the national opposition to his schemes that Charles was driven to plunge hastily into hostilities. An attack on a Dutch convoy was at once followed by a declaration of war, and fresh supplies were ob-

tained for the coming struggle by closing the Exchequer, and suspending under Clifford's advice the payment of either principal or interest on loans advanced to the public Treasury. The suspension spread bankruptcy among half the goldsmiths of London; but with the opening of the war Ashley and his colleagues gained the toleration they had bought so dear. By virtue of his ecclesiastical powers the King ordered "that all manner of penal laws on matters ecclesiastical against whatever sort of Nonconformists or recusants should be from that day suspended," and gave liberty of public worship to all dissidents save Catholics, who were allowed to say mass only in private houses. The effect of the Declaration went far to justify Ashley and his colleagues (if anything could justify their course) in the bargain by which they purchased toleration. Ministers returned, after years of banishment, to their homes and their flocks. Chapels were reopened. The gaols were emptied. Bunyan left his prison at Bedford; and hundreds of Quakers, who had been the special objects of persecution, were set free to worship God after their own fashion.

The Declaration of Indulgence however, failed to win any expression of gratitude from the bulk of the Nonconformists. Dear as toleration was to them, the general interests of religion were dearer, and not only these but national freedom was now at stake. The success of the Allies seemed at first complete. The French army passed the Rhine, overran three of the States without opposition, and pushed its outposts to within sight of Amsterdam. It was only by skill and desperate courage that the Dutch ships under De Ruyter held the English fleet under the Duke of York at bay in an obstinate battle off the coast of Suffolk. The triumph of the English cabinet was shown in the elevation of the leaders of both its parties. Ashley was made Chancellor and Earl of Shaftesbury, and Clifford became Lord Treasurer. But the Dutch were saved by the stubborn courage which awoke before the arrogant demands of the conqueror. The plot of the two Courts hung for success on the chances of a rapid surprise; and with the approach of winter which suspended military operations, all chance of a surprise was over. The death of De Witt, the leader of the great merchant class, called William the Prince of Orange to the head of the Republic. Young as he was, he at once displayed the cool courage and tenacity of his race. "Do you not see your country is lost?"

asked the Duke of Buckingham, who had been sent to negotiate at the Hague. "There is a sure way never to see it lost," replied William, "and that is, to die in the last ditch." With the spring the tide began to turn. Holland was saved and province after province won back from France by William's dauntless resolve. In England the delay of winter had exhausted the supplies which had been so unscrupulously procured, while the closing of the Treasury had shaken credit and rendered it impossible to raise a loan. It was necessary in 1673 to appeal to the Commons, but the Commons met in a mood of angry distrust. The war, unpopular as it was, they left alone. What overpowered all other feelings was a vague sense, which we know now to have been justified by the facts, that liberty and religion were being unscrupulously betrayed. There was a suspicion that the whole armed force of the nation was in Catholic hands. The Duke of York was suspected of being in heart a Papist, and he was in command of the fleet. Catholics had been placed as officers in the force which was being raised for the war in Holland. Lady Castlemaine, the King's mistress, paraded her conversion; and doubts were fast gathering over the Protestantism of the King. There was a general suspicion that a plot was on foot for the establishment of Catholicism and despotism, and that the war and the Indulgence were parts of the plot. The change of temper in the Commons was marked by the appearance of what was from that time called the Country party, with Lord Russell, Lord Cavendish, and Sir William Coventry at its head, a party which sympathized with the desire of the Nonconformists for religious toleration, but looked on it as its first duty to guard against the designs of the Court. As to the Declaration of Indulgence, however, all parties in the House were at one. The Commons resolved "that penal statutes in matters ecclesiastical cannot be suspended but by consent of Parliament," and refused supplies till the Declaration was recalled. The King yielded; but the Declaration was no sooner recalled than a Test Act was passed through both Houses without opposition, which required from every one in the civil and military employment of the State the oaths of allegiance and supremacy, a declaration against transubstantiation, and a reception of the sacrament according to the rites of the Church of England. It was known that the Protestant dissidents. were prepared to waive all objection to

oath or sacrament, while the Bill would wholly exclude Catholics from share in the government. Clifford at once counselled resistance, and Buckingham talked flightily about bringing the army to London. But the grant of a subsidy was still held in suspense; and Arlington, who saw that all hope of carrying the "great plan" through was at an end, pressed Charles to yield. A dissolution was the King's only resource, but in the temper of the nation a new Parliament would have been yet more violent than the present one and Charles sullenly gave way. Few measures have ever brought about more startling results. The Duke of York owned himself a Catholic, and resigned his office as Lord High Admiral. Throngs of excited people gathered round the Lord Treasurer's house at the news that Clifford, too, had owned to being a Catholic and had laid down his staff of office. Their resignation was followed by that of hundreds of others in the army and the civil service of the Crown. On public opinion the effect was wonderful. "I dare not write all the strange talk of the town," says Evelyn. The resignations were held to have proved the existence of the dangers which the Test Act had been framed to meet. From this moment all trust in Charles was at an end. "The King," Shaftesbury said bitterly, "who if he had been so happy as to have been born a private gentleman had certainly passed for a man of good parts, excellent breeding, and well natured, hath now, being a Prince, brought his affairs to that pass that there is not a person in the world, man or woman, that dares rely upon him or put any confidence in his word or friendship."

Section IV.—Danby, 1673—1678.*

The one man in England on whom the discovery of the King's perfidy fell with the most crushing effect was the Chancellor, Lord Shaftesbury. Ashley Cooper had piqued himself on a penetration which read the characters of men around him, and on a political instinct which discerned every coming change. His self-reliance was wonderful. In mere boyhood he saved his estate from the greed of his guardians by boldly appealing

* *Authorities.*—As before. Mr. Christie's "Life of Shaftesbury," a defence, and in some respects a successful defence, of that statesman's career, throws a fresh light on the policy of the Whig party during this period.

in person to Noy, who was then Attorney-General. As an undergraduate at Oxford he organized a rebellion of the freshmen against the oppressive customs which were enforced by the senior men of his college, and succeeded in abolishing them. At eighteen he was a member of the Short Parliament. On the outbreak of the Civil War he took part with the King; but in the midst of the loyal successes he foresaw the ruin of the royal cause, passed to the Parliament, attached himself to the fortunes of Cromwell, and became member of the Council of State. Before all things a strict Parliamentarian, however, he was alienated by Cromwell's setting up of absolute rule without Parliament; and a temporary disgrace during the last years of the Protectorate only quickened him to an active opposition which did much to bring about its fall. His bitter invectives against the dead Protector, his intrigues with Monk, and the active part which he took, as member of the Council of State, in the King's recall, were rewarded at the Restoration with a peerage, and with promotion to a foremost share in the royal councils. Ashley was then a man of forty, and under the Commonwealth he had been, in the contemptuous phrase of Dryden when writing as a Tory, "the loudest bagpipe of the squeaking train;" but he was no sooner a minister of Charles than he flung himself into the debauchery of the Court with an ardor which surprised even his master. "You are the wickedest dog in England!" laughed Charles at some unscrupulous jest of his counsellor's. "Of a subject, Sir, I believe I am!" was the unabashed reply. But the debauchery of Ashley was simply a mask. He was in fact temperate by nature and habit, and his ill-health rendered any great excess impossible. Men soon found that the courtier who lounged in Lady Castlemaine's boudoir, or drank and jested with Sedley and Buckingham, was a diligent and able man of business. "He is a man," says the puzzled Pepys, three years after the Restoration, "of great business, and yet of pleasure and dissipation too." His rivals were as envious of the ease and mastery with which he dealt with questions of finance, as of the "nimble wit" which won the favor of the King. Even in later years his industry earned the grudging praise of his enemies. Dryden owned that as Chancellor he was "swift to despatch and easy of access," and wondered at the restless activity which "refused his age and needful hours of

rest." His activity indeed was the more wonderful that his health was utterly broken. An accident in early days left behind it an abiding weakness, whose traces were seen in the furrows which seared his long pale face, in the feebleness of his health, and the nervous tremor which shook his puny frame. The "pigmy body" was "fretted to decay" by the "fiery soul" within it. But pain and weakness brought with them no sourness of spirit. Ashley was attacked more unscrupulously than any statesman save Walpole; but Burnet, who did not love him, owns that he was never bitter or angry in speaking of his assailants. Even the wit with which he crushed them was commonly good-humored. "When will you have done preaching?" a bishop murmured testily, as Shaftesbury was speaking in the House of Peers. "When I am a bishop, my Lord!" was the laughing reply.

As a statesman Ashley not only stood high among his contemporaries from his wonderful readiness and industry, but he stood far above them in his scorn of personal profit. Even Dryden, while raking together every fault in his character, owns that his hands were clean. As a political leader his position was to modern eyes odd enough. In religion he was at best a Deist, with some fanciful notions "that after death our souls lived in stars." But Deist as he was, he remained the representative of the Presbyterian and Nonconformist party in the royal council. He was the steady and vehement advocate of toleration, but his advocacy was based on purely political grounds. He saw that persecution would fail to bring back the Dissenters to the Church, and that the effort to recall them only left the country disunited, and thus exposed English liberty to invasion from the Crown, and robbed England of all influence in Europe. The one means of uniting Churchmen and Dissidents was by a policy of toleration, but in the temper of England after the Restoration he saw no hope of obtaining toleration save from the King. Wit, debauchery, rapidity in the despatch of business, were all therefore used as a means to gain influence over the King, and to secure him as a friend in the struggle which Ashley carried on against the intolerance of Clarendon. Charles, as we have seen, had his own game to play and his own reasons for protecting Ashley during his vehement but fruitless struggle against the Test and Corporation Act, the Act of Uniformity, and the persecution of the

Dissidents. Fortune at last smiled on the unscrupulous ability with which he entangled Clarendon in the embarrassments of the Dutch war of 1664, and took advantage of the alienation of the Parliament to ensure his fall. By a yet more unscrupulous bargain Ashley had bought, as he believed, the Declaration of Indulgence, the release of the imprisoned Nonconformists, and freedom of worship for all Dissidents, at the price of a consent to the second attack on Holland; and he was looked on by the public at large as the minister most responsible both for the measures he advised and the measures he had nothing to do with. But while facing the gathering storm of unpopularity Ashley learnt in a moment of drunken confidence the secret of the King's religion. He owned to a friend "his trouble at the black cloud which was gathering over England;" but, troubled as he was, he still believed himself strong enough to use Charles for his own purposes. His acceptance of the Chancellorship and of the Earldom of Shaftesbury, as well as his violent defence of the war on opening the Parliament, identified him yet more with the royal policy. It was after the opening of the Parliament, if we credit the statement of the French Ambassador, that he learnt from Arlington the secret of the Treaty of Dover. Whether this were so, or whether suspicion, as in the people at large, deepened into certainty, Shaftesbury saw he had been duped. To the bitterness of such a discovery was added the bitterness of having aided in schemes which he abhorred. His change of policy was rapid and complete. He pressed in the royal council for the withdrawal of the Declaration of Indulgence. In Parliament he supported the Test Act with extraordinary vehemence. The displacement of James and Clifford by the Test left him, as he thought, dominant in the royal council, and gave him hopes of revenging the deceit which had been practiced on him by forcing his policy on the King. He was resolved to end the war. He had dreams of meeting the danger of a Catholic successor by the dissolution of the King's marriage and by a fresh match with a Protestant princess. For the moment indeed Charles was helpless. He found himself, as he had told Louis long before, alone in his realm. The Test Act had been passed unanimously by both Houses. Even the Nonconformists deserted him, and preferred persecution to the support of his plans. The dismissal of the Catholic officers made the employment of

force, if he ever contemplated it, impossible, while the ill success of the Dutch war robbed him of all hope of aid from France. The firmness of the Prince of Orange had roused the stubborn energy of his countrymen. The French conquests on land were slowly won back, and at sea the fleet of the allies was still held in check by the fine seamanship of De Ruyter. Nor was William less successful in diplomacy than in war. The House of Austria was at last roused to action by the danger which threatened Europe, and its union with the United Provinces laid the foundation of the Grand Alliance. If Charles was firm to continue the war, Shaftesbury, like the Parliament itself, was resolved on peace; and for this purpose he threw himself into hearty alliance with the Country party in the Commons, and welcomed the Duke of Ormond and Prince Rupert, who were looked upon as "great Parliament men," back to the royal council. It was to Shaftesbury's influence that Charles attributed the dislike which the Commons displayed to the war, and their refusal of a grant of supplies until fresh religious securities were devised. It was at his instigation that an address was presented by both Houses against the plan of marrying James to a Catholic princess, Mary of Modena. But the projects of Shaftesbury were suddenly interrupted by an unexpected act of vigor on the part of the King. The Houses were no sooner prorogued in November than the Chancellor was ordered to deliver up the seals.

"It is only laying down my gown and buckling on my sword," Shaftesbury is said to have replied to the royal bidding; and, though the words were innocent enough, for the sword was part of the usual dress of a gentleman which he must necessarily resume when he laid aside the gown of the Chancellor, they were taken as conveying a covert threat. He was still determined to force on the King a peace with the States. But he looked forward to the dangers of the future with even greater anxiety than to those of the present. The Duke of York, the successor to the throne, had owned himself a Catholic, and almost every one agreed that securities for the national religion would be necessary in the case of his accession. But Shaftesbury saw, and it is his especial merit that he did see, that with a king like James, convinced of his Divine Right and bigoted in his religious fervor, securities were valueless. From the first he determined to force on Charles his brother's

exclusion from the throne, and his resolve was justified by the Revolution which finally did the work he proposed to do. Unhappily he was equally determined to fight Charles with weapons as vile as his own. The result of Clifford's resignation, of James's acknowledgment of his conversion, had been to destroy all belief in the honesty of public men. A panic of distrust had begun. The fatal truth was whispered that Charles himself was a Catholic. In spite of the Test Act, it was suspected that men Catholics in heart still held high office in the State, and we know that in Arlington's case the suspicion was just. Shaftesbury seized on this public alarm, stirred above all by a sense of inability to meet the secret dangers which day after day was disclosing, as the means of carrying out his plans. He began fanning the panic by tales of a Papist rising in London, and of a coming Irish revolt with a French army to back it. He retired to his house in the City to find security against a conspiracy which had been formed, he said, to cut his throat. Meanwhile he rapidly organized the Country party in the Parliament, and placed himself openly at its head. An address for the removal of ministers "popishly affected or otherwise obnoxious or dangerous" was presented on the reassembling of the Houses. The Commons called on the King to dismiss Lauderdale, Buckingham, and Arlington, and to disband the troops raised since 1664. A bill was brought in to prevent all Catholics from approaching the Court, in other words for removing James from the King's councils. A far more important bill was that of the Protestant Securities, which was pressed by Shaftesbury, Halifax, and Carlisle, the leaders of the new Opposition in the House of Lords, a bill which enacted that any prince of the blood should forfeit his right to the Crown on his marriage with a Catholic. The bill, which was the first sketch of the later Exclusion Bill, failed to pass, but its failure left the House excited and alarmed. Shaftesbury intrigued busily in the City, corresponded with William of Orange, and pressed for a war with France which Charles could only avert by an appeal to Louis, a subsidy from whom enabled him to prorogue the Parliament. But Charles saw that the time had come to give way. "Things have turned out ill," he said to Temple with a burst of unusual petulance, "but had I been well served I might have made a good business of it." His concessions however were as usual complete. He dismissed Buckingham

and Arlington. He made peace with the Dutch. But Charles was never more formidable than in the moment of defeat, and he had already resolved on a new policy by which the efforts of Shaftesbury might be held at bay. Ever since the opening of his reign he had clung to a system of balance, had pitted Churchmen against Nonconformists, and Ashley against Clarendon, partly to preserve his own independence, and partly with a view of winning some advantage to the Catholics from the political strife. The temper of the Commons had enabled Clarendon to baffle the King's efforts; and on his fall Charles felt strong enough to abandon the attempt to preserve a political balance, and had sought to carry out his designs with the single support of the Nonconformists. But the new policy had broken down like the old. The Nonconformists refused to betray the cause of Protestantism, and Shaftesbury, their leader, was pressing on measures which would rob Catholicism of the hopes it had gained from the conversion of James. In straits like these Charles resolved to win back the Commons by boldly adopting the policy on which the House was set. The majority of its members were Cavalier Churchmen, who regarded Sir Thomas Osborne, a dependant of Arlington's, as their representative in the royal councils. The King had already created Osborne Earl of Danby, and made him Lord Treasurer in Clifford's room. In 1674 he frankly adopted the policy of Danby and his party in the Parliament.

The policy of Danby was in the main that of Clarendon. He had all Clarendon's love of the Church, his equal hatred of Popery and Dissent, his high notions of the prerogative tempered by a faith in Parliament and the law. His first measures were directed to allay the popular panic, and strengthen the position of James. Mary, the Duke's eldest child and after him the presumptive heir to the Crown, was confirmed by the royal order as a Protestant. Secret negotiations were opened for her marriage with William of Orange, the son of the King's sister Mary, who if James and his house were excluded stood next in succession to the crown. Such a marriage secured James against the one formidable rival to his claims, while it opened to William a far safer chance of mounting the throne at his father-in-law's death. The union between the Church and the Crown was ratified in conferences between Danby and the bishops; and its first fruits were seen in the rigorous

enforcement of the law against conventicles, and the exclusion of all Catholics from court; while the Parliament which was assembled in 1675 was assured that the Test Act should be rigorously enforced. The change in the royal policy came not a moment too soon. As it was, the aid of the Cavalier party which rallied round Danby hardly saved the King from the humiliation of being forced to recall the troops he still maintained in the French service. To gain a majority on this point Danby was forced to avail himself of a resource which from this time played for nearly a hundred years an important part in English politics. He bribed lavishly. He was more successful in winning back the majority of the Commons from their alliance with the Country party by reviving the old spirit of religious persecution. He proposed that the test which had been imposed by Clarendon on municipal officers should be extended to all functionaries of the State; that every member of either House, every magistrate and public officer, should swear never to take arms against the King or to "endeavor any alteration of the Protestant religion now established by law in the Church of England, or any alteration in the Government in Church and State as it is by law established." The Bill was forced through the Lords by the bishops and the Cavalier party, and its passage through the Commons was only averted by a quarrel on privilege between the two Houses which Shaftesbury dexterously fanned into flame. On the other hand the Country party remained strong enough to hamper their grant of supplies with conditions unacceptable to the King. Eager as they were for the war with France which Danby promised, the Commons could not trust the King and Danby was soon to discover how wise their distrust had been. For the Houses were no sooner prorogued than Charles revealed to him the negotiations he had been all the while carrying on with Louis, and required him to sign a treaty by which, on consideration of a yearly pension guaranteed on the part of France, the two sovereigns bound themselves to enter into no engagements with other powers, and to lend each other aid in case of rebellion in their dominions. Such a treaty not only bound England to dependence on France, but freed the King from all Parliamentary control. But his minister pleaded in vain for delay and for the advice of the Council. Charles answered his entreaties by signing the treaty with his own hand. Danby found himself

duped by the King as Shaftesbury had found himself duped; but his bold temper was only spurred to fresh plans for rescuing Charles from his bondage to Lewis. To do this the first step was to reconcile the King and the Parliament, which met after a prorogation of fifteen months. The Country party stood in the way of such a reconciliation, but Danby resolved to break its strength by measures of unscrupulous vigor, for which a blunder of Shaftesbury's gave an opportunity. Shaftesbury despaired of bringing the House of Commons, elected as it had been fifteen years before in a moment of religious and political reaction, to any steady opposition to the Crown. He had already moved an address for a dissolution; and he now urged that as a statute of Edward the Third ordained that Parliaments should be held "once a year or oftener if need be," the Parliament by the recent prorogation of a year and a half had ceased legally to exist. The Triennial Act deprived such an argument of any force. But Danby represented it as a contempt of the House, and the Lords at his bidding committed its supporters, Shaftesbury, Buckingham, Salisbury, and Wharton, to the Tower. While the Opposition cowered under the blow, Danby pushed on a measure which was designed to win back alarmed Churchmen to confidence in the Crown. By the Bill for the security of the Church it was provided that on the succession of a king not a member of the Established Church the appointment of bishops should be vested in the existing prelates, and that the King's children should be placed in the guardianship of the Archbishop of Canterbury.

The bill however failed in the Commons; and a grant of supply was only obtained by Danby's profuse bribery. The progress of the war abroad, indeed, was rousing panic in England faster than Danby could allay it. New successes of the French arms in Flanders, and a defeat of the Prince of Orange at Cassel, stirred the whole country to a cry for war. The two Houses echoed the cry in an address to the Crown; but Charles parried the blow by demanding a supply before the war was declared, and on the refusal of the still suspicious House prorogued the Parliament. Fresh and larger subsidies from France enabled him to continue this prorogation for seven months. But the silence of the Parliament did little to silence the country; and Danby took advantage of the popular cry for war to press an energetic course of action on the King.

In its will to check French aggression the Cavalier party was as earnest as the Puritan, and Danby aimed at redeeming his failure at home by uniting the Parliament through a vigorous policy abroad. As usual, Charles appeared to give way. He was himself for the moment uneasy at the appearance of the French on the Flemish coast, and he owned that "he could never live at ease with his subjects" if Flanders were abandoned. He allowed Danby, therefore, to press on both parties the necessity for mutual concessions, and to define the new attitude of England by a step which was to produce momentous results. The Prince of Orange was invited to England, and wedded to Mary, the presumptive heiress of the Crown. The marriage promised a close political union in the future with Holland, and a corresponding opposition to the ambition of France. With the country it was popular as a Protestant match, and as ensuring a Protestant successor to James. But Louis was bitterly angered; he rejected the English propositions of peace, and again set his army in the field. Danby was ready to accept the challenge, and the withdrawal of the English ambassador from Paris was followed by an assembly of the Parliament. A warlike speech from the throne was answered by a warlike address from the House, supplies were voted, and an army raised. But the actual declaration of war still failed to appear. While Danby threatened France, Charles was busy turning the threat to his own profit, and gaining time by prorogations for a series of base negotiations. At one stage he demanded from Louis a fresh pension for the next three years as the price of his good offices with the allies. Danby stooped to write the demand, and Charles added, "This letter is written by my order, C. R." A force of three thousand English soldiers were landed at Ostend but the allies were already broken by their suspicions of the King's real policy, and Charles soon agreed for a fresh pension to recall the brigade. The bargain was hardly struck when Louis withdrew the terms of peace he had himself offered, and on the faith of which England had ostensibly retired from the scene. Once more Danby offered aid to the allies, but all faith in England was lost. One power after another gave way to the new French demands, and though Holland, the original cause of the war, was saved, the Peace of Nimeguen made Louis the arbiter of Europe.

Disgraceful as the peace was to England, it left Charles the master of a force of twenty thousand men levied for the war he refused to declare, and with nearly a million of French money in his pocket. His course had roused into fresh life the old suspicions of his perfidy, and of a secret plot with Louis for the ruin of English freedom and of English religion. That there was such a plot we know; and from the moment of the Treaty of Dover the hopes of the Catholic party mounted even faster than the panic of the Protestants. But they had been bitterly disappointed by the King's withdrawal from his schemes after his four years ineffectual struggle, and by his seeming return to the policy of Clarendon. Their anger and despair were revealed in letters from English Jesuits, and the correspondence of Coleman. Coleman, the secretary of the Duchess of York, and a busy intriguer, had gained sufficient knowledge of the real plans of the King and of his brother to warrant him in begging for money from Louis for the work of saving Catholic interests from Danby's hostility by intrigues in the Parliament. A passage from one of his letters gives us a glimpse of the wild dreams which were stirring among the hotter Catholics of the time. "They had a mighty work on their hands," he wrote, "no less than the conversion of three kingdoms, and by that perhaps the utter subduing of a pestilent heresy which had so long domineered over a great part of the northern world. Success would give the greatest blow to the Protestant religion that it had received since its birth." The suspicions which had been stirred in the public mind mounted into alarm when the Peace of Nimeguen suddenly left Charles Master—as it seemed—of the position; and it was of this general panic that one of the vile impostors who are always thrown to the surface at times of great public agitation was ready to take advantage by the invention of a Popish plot. Titus Oates, a Baptist minister before the Restoration, a curate and navy chaplain after it, but left penniless by his infamous character, had sought bread in a conversion to Catholicism, and had been received into Jesuit houses at Valladolid and St. Omer. While he remained there, he learnt the fact of a secret meeting of the Jesuits in London, which was probably nothing but the usual congregation of the order. On his expulsion for misconduct this single fact widened in his fertile brain into a plot for the subversion of Protestantism and the death of the King. His

story was laid before Charles, and received with cool incredulity; but Oates made affidavit of its truth before a London magistrate, Sir Edmondsbury Godfrey, and at last managed to appear before the Council. He declared that he had been trusted with letters which disclosed the Jesuit plans. They were stirring rebellion in Ireland; in Scotland they disguised themselves as Cameronians; in England their aim was to assassinate the King, and to leave the throne open to the Papist Duke of York. The extracts from Jesuit letters however which he produced, though they showed the disappointment and anger of the writers, threw no light on the monstrous charges of a plot for assassination. Oates would have been dismissed indeed with contempt but for the seizure of Coleman's correspondence. His letters gave a new color to the plot. Danby himself, conscious of the truth that there were designs which Charles dared not avow, was shaken in his rejection of the disclosures, and inclined to use them as weapons to check the King in his Catholic policy. But a more dexterous hand had already seized on the growing panic. Shaftesbury, released after a long imprisonment and hopeless of foiling the King's policy in any other way, threw himself into the plot. "Let the Treasurer cry as loud as he pleases against Popery," he laughed, "I will cry a note louder." But no cry was neeeded to heighten the popular frenzy from the moment when Sir Edmondsbury Godfrey, the magistrate before whom Oates had laid his information, was found in a field near London with his sword run through his heart. His death was assumed to be murder, and the murder to be an attempt of the Jesuits to "stifle a plot." A solemn funeral added to public agitation; and the two Houses named committees to investigate the charges made by Oates.

In this investigation Shaftesbury took the lead. Whatever his personal ambition may have been, his public aims in all that followed were wise and far-sighted. He aimed at forcing Charles to dissolve Parliament and appeal to the nation. He aimed at driving Danby out of office and at forcing on Charles a ministry which should break his dependence on France and give a constitutional turn to his policy. He saw that no security would really avail to meet the danger of a Catholic sovereign, and he aimed at excluding James from the throne. But in pursuing these aims he rested wholly on the plot. He fanned the popular

panic by accepting without question some fresh depositions in which Oates charged five Catholic peers with part in the Jesuit conspiracy. The peers were sent to the Tower, and two thousand suspected persons were hurried to prison. A proclamation ordered every Catholic to leave London. The trainbands were called to arms, and patrols paraded through the streets, to guard against the Catholic rising which Oates declared to be at hand. Meanwhile Shaftesbury turned the panic to political account by forcing through Parliament a bill which excluded Catholics from a seat in either House. The exclusion remained in force for a century and a half; but it had really been aimed against the Duke of York, and Shaftesbury was defeated by a proviso which exempted James from the operation of the bill. The plot, which had been supported for four months by the sole evidence of Oates, began to hang fire; but a promise of reward brought forward a villain, named Bedloe, with tales beside which those of Oates seemed tame. The two informers were now pressed foward by an infamous rivalry to stranger and stranger revelations. Bedloe swore to the existence of a plot for the landing of a Catholic army and a general massacre of the Protestants. Oates capped the revelations of Bedloe by charging the Queen herself, at the bar of the Lords, with knowledge of the plot to murder her husband. Monstrous as such charges were, they revived the waning frenzy of the people and of the two Houses. The peers under arrest were ordered to be impeached. A new proclamation enjoined the arrest of every Catholic in the realm. A series of judicial murders began with the trial and execution of Coleman, which even now can only be remembered with horror. But the alarm must soon have worn out had it only been supported by perjury. What gave force to the false plot was the existence of a true one. Coleman's letters had won credit for the perjuries of Oates, and a fresh discovery now won credit for the perjuries of Bedloe. From the moment when the pressure of the Commons and of Danby had forced Charles into a position of seeming antagonism to France, Louis had resolved to bring about the dissolution of the Parliament, the fall of the Minister, and the disbanding of the army which Danby still looked on as a weapon against him. For this purpose the French ambassador had entered into negotiations with the leaders of the Country party. The English ambassador at Paris, Ralph Montagu, now returned home on a quarrel with Danby, obtained a

seat in the House of Commons, and in spite of the seizure of his papers, laid on the table of the House the despatch which had been forwarded to Louis, demanding payment for the King's services to France during the late negotiations. The House was thunderstruck; for strong as had been the general suspicion, the fact of the dependence of England on a foreign power had never before been proved. Danby's name was signed to the despatch, and he was at once impeached on a charge of high treason. But Shaftesbury was more eager to secure the election of a new parliament than to punish his rival, and Charles was resolved to prevent at any price a trial which could not fail to reveal the disgraceful secret of his foreign policy. Charles was in fact at Shaftesbury's mercy, and the end for which Shaftesbury had been playing was at last secured. In January, 1679, the Parliament of 1661, after the longest unbroken life in our Parliamentary annals, was at last dissolved.

Section V.—Shaftesbury, 1679—1682.*

The new Parliament was elected in a tumult of national excitement. The members were for the most part Churchmen and country gentlemen, but they shared the alarm of the country, and even before their assembly in March their temper had told on the King's policy. James was sent to Brussels. Charles began to disband the army and promised that Danby should soon withdraw from office. In his speech from the throne he asked for supplies to maintain the Protestant attitude of his Government in foreign affairs. But it was impossible to avert Danby's fall. The Commons insisted on carrying his impeachment to the bar of the Lords. It was necessary to dismiss him from his post of Treasurer and to construct a new ministry. Shaftesbury became President of the Council. The chiefs of the Country party, Lord Russell and Lord Cavendish, took their seats at the board with Lords Holles and Roberts, the older representatives of the Presbyterian party which had merged in the general Opposition. Savile, Lord Halifax, as yet known only as a keen and ingenious speaker, entered the ministry in the train of Shaftesbury, with whom he was connected; Lord Sunderland was admitted to the Council; while Lord Essex and Lord Capel, two of the most

* *Authorities.*—As before. We may add for this period Earl Russell's Life of his ancestor, William, Lord Russell.

popular among the Country leaders, went to the Treasury. The recall of Sir William Temple, the negotiator of the Triple Alliance, from his embassy at the Hague to fill the post of Secretary of State, promised a foreign policy which would again place England high among the European powers. Temple returned with a plan of administration which, fruitless as it directly proved, is of great importance as marking the silent change which was passing over the Constitution. Like many men of his time, he was equally alarmed at the power both of the Crown and of the Parliament. In moments of national excitement the power of the Houses seemed irresistible. They had overthrown Clarendon. They had overthrown Clifford and the Cabal. They had just overthrown Danby. But through they were strong enough in the end to punish ill government, they showed no power of securing good government or of permanently influencing the policy of the Crown. For nineteen years, with a Parliament always sitting, Charles as far as foreign policy went had it pretty much his own way. He had made war against the will of the nation and he had refused to make war when the nation demanded it. While every Englishman hated France, he had made England a mere dependency of the French King. The remedy for this state of things, as it was afterwards found, was a very simple one. By a change which we shall have to trace, the Ministry had now become a Committee of State-officers, named by the majority of the House of Commons from amongst the more prominent of its representatives in either House, whose object in accepting office is to do the will of that majority. So long as the majority of the House of Commons itself represents the more powerful current of public opinion it is clear that such an arrangement makes government an accurate reflection of the national will. But obvious as such a plan may seem to us, it had as yet occurred to no English statesman. Even to Temple the one remedy seemed to lie in the restoration of the Royal Council to its older powers. This body, composed as it was of the great officers of the Court, the royal Treasurer and Secretaries, and a few nobles specially summoned to it by the sovereign, formed up to the close of Elizabeth's reign a sort of deliberative assembly to which the graver matters of public administration were commonly submitted by the Crown. A practice, however, of previously submitting such measures to a smaller body of the more important councillors must always have existed; and under

James this secret committee, which was then known as the Cabala or Cabal, began almost wholly to supersede the Council itself. In the large and balanced Council which was formed after the Restoration all real power rested with the "Cabala" of Clarendon, Southampton, Ormond, Monk, and the two Secretaries; and on Clarendon's fall these were succeeded by Clifford, Arlington, Buckingham, Ashley, and Lauderdale. By a mere coincidence the initials of the latter names formed the word "Cabal," which has ever since retained the sinister meaning their unpopularity gave to it. The effect of these smaller committees had undoubtedly been to remove the check which the larger numbers and the more popular composition of the Royal Council laid upon the Crown. The unscrupulous projects which made the Cabal of Clifford and his fellows a by-word among Englishmen could never have been laid before a Council of great peers and hereditary officers of State. To Temple therefore the organization of the Council seemed to furnish a check on mere personal government which Parliament was unable to supply. For this purpose the Cabala, or Cabinet, as it was now becoming the fashion to term the confidential committee of the Council, was abolished. The Council itself was restricted to thirty members, and their joint income was not to fall below £300,000, a sum little less than what was estimated as the income of the whole House of Commons. A body of great nobles and proprietors, not too numerous for secret deliberation, and wealthy enough to counterbalance either the Commons or the Crown, would form, Temple hoped, a barrier against the violence and aggression of the one power, and a check on the mere despotism of the other.

The new Council and the new ministry gave fair hope of a wise and patriotic government. But the difficulties were still great. The nation was frenzied with suspicion and panic. The elections to the Parliament had taken place amidst a whirl of excitement which left no place for candidates of the Court. The appointment of the new ministry, indeed, was welcomed with a general burst of joy. But the question of the Succession threw all others into the shade. At the bottom of the national panic lay the dread of a Catholic King, a dread which the after history of James fully justified. Shaftesbury was earnest for the exclusion of James, but as yet the majority of the Council shrank from the step, and supported a plan which Charles brought forward

for preserving the rights of the Duke of York while restraining his powers as sovereign. By this project the presentation to Church livings was to be taken out of his hands on his accession. The last Parliament of the preceding reign was to continue to sit; and the appointment of all Councillors, Judges, Lord-Lieutenants, and officers in the fleet, was vested in the two Houses so long as a Catholic sovereign was on the throne. The extent of these provisions showed the pressure which Charles felt, but Shaftesbury was undoubtedly right in setting the plan aside as at once insufficient and impracticable. He continued to advocate the Exclusion in the royal Council; and a bill for depriving James of his right to the Crown, and for devolving it on the next Protestant in the line of succession was introduced into the Commons by his adherents, and passed the House by a large majority. It was known that Charles would use his influence with the Peers for its rejection, and the Earl therefore fell back on the tactics of Pym. A bold Remonstrance was prepared in the Commons. The City of London was ready with an address to the two Houses in favor of the bill. All Charles could do was to gain time by the prorogation of the Parliament, and by its dissolution in May.

But delay would have been useless had the Country party remained at one. The temper of the nation and of the House of Commons was so hotly pronounced in favor of the exclusion of the Duke, that union among the ministers must in the end have secured it and spared England the necessity for the Revolution of 1688. The wiser leaders of the Country party, indeed, were already leaning to the very change which that Revolution brought about. If James were passed over, his daughter Mary, the wife of the Prince of Orange, stood next in the order of succession: and the plan of Temple, Essex, and Halifax after the failure of their bill of Securities, was to bring the Prince over to England during the prorogation, to introduce him into the Council, and to pave his way to the throne. Unhappily Shaftesbury was contemplating a very different course. He distrusted the Prince of Orange as a mere adherent of the royal house, and as opposed to any weakening of the royal power or invasion of the royal prerogative. His motive for setting aside William's claims is probably to be found in the maxim ascribed to him, that "a bad title makes a good king." Whatever were his motives, however, he had resolved to set aside the claims of James

and his children, as well as William's own claim, and to place the Duke of Monmouth on the throne. Monmouth was reputed to be the eldest of the King's bastards, a weak and worthless profligate in temper, but popular through his personal beauty and his reputation for bravery. The tale was set about of a secret marriage between the King and his mother; Shaftesbury induced Charles to put the Duke at the head of the troops sent to repress a rising of the Covenanters in the west of Scotland, and on his return pressed the King to give him the command of the Guards, which would have put the only military force possessed by the Crown in Monmouth's hands.

Sunderland, Halifax, and Essex, however, were not only steadily opposed to Shaftesbury's project, but saw themselves marked out for ruin in the event of Shaftesbury's success. They had advised the dissolution of the last Parliament; and the Earl's anger had vented itself in threats that the advisers of the dissolution should pay for it with their heads. The danger came home to them when a sudden illness of the King and the absence of James made Monmouth's accession a possible contingency. The three ministers at once induced Charles to recall the Duke of York; and though he withdrew to Scotland on the King's recovery, Charles deprived Monmouth of his charge as Captain-General of the Forces and ordered him like James to leave the realm. Left alone in his cause by the opposition of his colleagues, Shaftesbury threw himself more and more on the support of the Plot. The prosecution of its victims was pushed recklessly on. Three Catholics were hanged in London. Eight priests were put to death in the country. Pursuivants and informers spread terror through every Catholic household. He counted on the reassembling of the Parliament to bring all this terror to bear upon the King. But Charles had already marked the breach which the Earl's policy had made in the ranks of the Country party. He saw that Shaftesbury was unsupported by any of his colleagues save Russell. To Temple, Essex, or Halifax it seemed possible to bring about the succession of Mary without any violent revolution; but to set aside not only the right of James but the right of his Protestant children, and even of the Prince of Orange, was to ensure a civil war. It was with their full support therefore that Charles deprived Shaftesbury of his post of Lord President of the Council. The dismissal was the signal for a struggle to whose danger Charles was far from

blinding himself. What had saved him till now was his cynical courage. In the midst of the terror and panic of the Plot men "wondered to see him quite cheerful amidst such an intricacy of troubles," says the courtly Reresby, "but it was not in his nature to think or perplex himself much about anything." Even in the heat of the tumult which followed on Shaftesbury's dismissal, Charles was seen fishing and sauntering as usual in Windsor Park. But closer observers than Reresby saw beneath this veil of indolent unconcern a consciousness of new danger. "From this time," says Burnet, "his temper was observed to change very visibly." He became in fact "sullen and thoughtful; he saw that he had to do with a strange sort of people, that could neither be managed nor frightened." But he faced the danger with his old unscrupulous coolness. He reopened secret negotiations with France. Louis was as alarmed as Charles himself at the warlike temper of the nation, and as anxious to prevent the assembly of a Parliament; but the terms on which he offered a subsidy were too humiliating even for the King's acceptance. The failure forced him to summon a new Parliament; and the panic, which Shaftesbury was busily feeding with new tales of massacre and invasion, returned members even more violent than the members of the House he had just dismissed. A host of petitions called on the King to suffer Parliament to meet at the opening of 1680. Even the Council shrank from the King's proposal to prorogue its assembly to November, 1680, but Charles persisted. Alone as he stood, he was firm in his resolve to gain time, for time, as he saw, was working in his favor. The tide of public sympathy was beginning to turn. The perjury of Oates proved too much at last for the credulity of juries; and the acquittal of four of his victims was a sign that the panic was beginning to ebb. A far stronger proof of this was seen in the immense efforts which Shaftesbury made to maintain it. Fresh informers were brought forward to swear to a plot for the assassination of the Earl himself, and to the share of the Duke of York in the conspiracies of his fellow-religionists. A paper found in a meal-tub was produced as evidence of the new danger. Gigantic torchlight processions paraded the streets of London, and the effigy of the Pope was burnt amidst the wild outcry of a vast multitude.

Acts of yet greater daring showed the lengths to which Shaf-

tesbury was ready to go. He had grown up amidst the tumults of civil war, and, greyheaded as he was, the fire and vehemence of his early days seemed to wake again in the singular recklessness with which he drove on the nation to a struggle in arms. Early in 1680 he formed a committee for promoting agitation throughout the country; and the petitions which it drew up for the assembly of the Parliament were sent to every town and grand jury, and sent back again with thousands of signatures. Monmouth, in spite of the King's orders, returned at Shaftesbury's call to London; and a daring pamphlet pointed him out as the nation's leader in the coming struggle "against Popery and tyranny." So great was the alarm of the Council that the garrison in every fortress was held in readiness for instant war. But the danger was really less than it seemed. The tide of opinion had fairly turned. Acquittal followed acquittal. A reaction of horror and remorse at the cruelty which had hurried victim after victim to the gallows succeeded to the pitiless frenzy which Shaftesbury had fanned into a flame. Anxious as the nation was for a Protestant sovereign, its sense of justice revolted against the wrong threatened to James's Protestant children; and every gentleman in the realm felt insulted at the project of setting Mary aside to put the crown of England on the head of a bastard. The memory too of the Civil War was still fresh and keen, and the rumor of an outbreak of revolt rallied men more and more round the King. The host of petitions which Shaftesbury procured from the counties was answered by a counter host of addresses from thousands who declared their "abhorrence" of the plans against the Crown. The country was divided into two great factions of "petitioners" and "abhorrers," the germs of the two great parties of "Whigs" and "Tories" which have played so prominent a part in our political history from the time of the Exclusion Bill. Charles at once took advantage of this turn of affairs. He recalled the Duke of York to the Court. He received the resignations of Russell and Cavendish, as well as of the Earl of Essex, who had at last gone over to Shaftesbury's projects "with all his heart." Shaftesbury met defiance with defiance. Followed by a crowd of his adherents he attended before the Grand Jury of Middlesex, to indict the Duke of York as a Catholic recusant, and the King's mistress, the Duchess of Portsmouth, as a national nuisance, while Monmouth made a progress through the coun-

try, and gained favor everywhere by his winning demeanor. Above all, Shaftesbury relied on the temper of the Commons, elected as they had been in the very heat of the panic and irritated by the long delay in calling them together. The first act of the House on meeting in October was to vote that their care should be "to suppress Popery and prevent a Popish successor." Rumors of a Catholic plot in Ireland were hardly needed to push the Exclusion Bill through the Commons without a division. So resolute was the temper of the Lower House that even Temple and Essex now gave their adhesion to it as a necessity, and Sunderland himself wavered towards accepting it. Halifax, whose ability and eloquence had now brought him fairly to the front, opposed it resolutely and successfully in the Lords; but Halifax was only the mouthpiece of William. "My Lord Halifax is entirely in the interest of the Prince of Orange," the French ambassador, Barillon, wrote to his master, "and what he seems to be doing for the Duke of York is really in order to make an opening for a compromise by which the Prince of Orange may benefit." The Exclusion Bill once rejected, Halifax followed up the blow by bringing forward a plan of Protestant securities, which would have taken from James on his accession the right of veto on any bill passed by the two Houses, the right of negotiating with foreign states, or of appointing either civil or military officers save with the consent of Parliament. This plan also was no doubt prompted by the Prince of Orange; and the States of Holland supported it by pressing Charles to come to an accommodation with his subjects which would enable them to check the perpetual aggressions which France was making on her neighbors.

But if the Lords would have no Exclusion Bill the Commons with as good reason would have no Securities Bill. They felt—as one of the members for London fairly put it—that such securities would break down at the very moment they were needed. A Catholic king, should he ever come to the throne, would have other forces besides those in England to back him. "The Duke rules over Scotland; the Irish and the English Papists will follow him; he will be obeyed by the officials of high and low rank whom the King has appointed; he will be just such a king as he thinks good." Shaftesbury however was far from resting in a merely negative position. He made a despairing effort to do the work of exclusion by a Bill of Divorce,

which would have enabled Charles to put away his Queen on the ground of barrenness, and by a fresh marriage to give a Protestant heir to the throne. The Earl was perhaps already sensible of a change in public feeling, and this he resolved to check and turn by a great public impeachment which would revive and establish the general belief in the Plot. Lord Stafford, who from his age and rank was looked on as the leader of the Catholic party, had lain a prisoner in the Tower since the first outburst of popular frenzy. He was now solemnly impeached; and his trial in December 1680 mustered the whole force of informers to prove the truth of a Catholic conspiracy against the King and the realm. The evidence was worthless; but the trial revived, as Shaftesbury had hoped, much of the old panic, and the condemnation of the prisoner by a majority of his peers was followed by his death on the scaffold. The blow produced its effect on all but Charles. Sunderland again pressed the King to give way. But deserted as he was by his ministers, and even by his mistress, for the Duchess of Portsmouth had been cowed into supporting the exclusion by the threats of Shaftesbury, Charles was determined to resist. On the coupling of a grant of supplies with demands for a voice in the appointment of officers of the royal garrisons he prorogued the Parliament. The truth was that he was again planning an alliance with France. With characteristic subtlety, however, he dissolved the existing Parliament, and called a new one to meet in March. The act was a mere blind. The King's aim was to frighten the country into reaction by the dread of civil strife; and his summons of the Parliament to Oxford was an appeal to the country against the disloyalty of the capital, and an adroit means of reviving the memories of the Civil War. With the same end he ordered his guards to accompany him, on the pretext of anticipated disorder; and Shaftesbury, himself terrified at the projects of the Court, aided the King's designs by appearing with his followers in arms on the plea of self-protection. Monmouth renewed his progresses through the country. Riots broke out in London. Revolt seemed at hand, and Charles hastened to conclude his secret negotiations with France. He verbally pledged himself to a policy of peace, in other words to withdrawal from any share in the Grand Alliance which William was building up, while Louis promised a small subsidy which with the natural growth of the royal revenue sufficed to render Charles, if he

remained at peace, independent of Parliamentary aids. The violence of the new Parliament played yet more effectually into the King's hands. The members of the House of Commons were the same as those who had been returned to the Parliaments he had just dissolved, and their temper was naturally embittered by the two dissolutions. Their rejection of a new Limitation Bill brought forward by Halifax, which while granting James the title of King would have vested the actual functions of government in the Prince and Princess of Orange, alienated the more moderate and sensible of the Country party. The attempt of the Lower House to revive the panic by impeaching an informer named Fitzharris before the House of Lords, in defiance of the constitutional rule which entitled him as a commoner to a trial by his peers in the course of common law, did still more to throw public opinion on the side of the Crown. Shaftesbury's course, in fact, went wholly on a belief that the penury of the Treasury left Charles at his mercy, and that a refusal of supplies must wring from the King his assent to the Exclusion. But the gold of France had freed the King from his thraldom. He had used the Parliament simply to exhibit himself as a sovereign whose patience and conciliatory temper was rewarded with insult and violence; and now that his end was accomplished, he no sooner saw the Exclusion Bill re-introduced, than he suddenly dissolved the Houses after a month's sitting, and appealed in a royal declaration to the justice of the nation at large.

The appeal was met by an almost universal burst of loyalty. The Church rallied to the King; his declaration was read from every pulpit; and the Universities solemnly decided that "no religion, no law, no fault, no forfeiture," could avail to bar the sacred right of hereditary succession. The arrest of Shaftesbury on a charge of suborning false witnesses to the Plot marked the new strength of the Crown. London indeed was still true to him; the Middlesex Grand Jury ignored the bill of his indictment; and his discharge from the Tower was welcomed in every street with bonfires and ringing of bells. But a fresh impulse was given to the loyal enthusiasm of the country at large by the publication of a plan said to have been found among his papers, the plan of a secret association for the furtherance of the Exclusion, whose members bound themselves to obey the orders of Parliament even after its prorogation or dissolution by the

Crown. So general was the reaction that Halifax advised the calling of a new Parliament in the belief that it would be a loyal one. William of Orange too visited England to take advantage of the turn of affairs to pin Charles to the policy of the Alliance; but the King met both counsels with evasion. He pushed boldly on in his new course. He confirmed the loyalty of the Church by a renewed persecution of the Nonconformists, which drove Penn from England and thus brought about the settlement of Pennsylvania as a refuge for his fellow Quakers. He was soon strong enough to call back James to Court. Monmouth, who had resumed his progresses through the country as a means of checking the tide of reaction, was arrested. The friendship of a Tory mayor secured the nomination of Tory sheriffs in London, and the juries they packed left the life of every Exclusionist at the mercy of the Crown. Shaftesbury, alive to the new danger, plunged madly into conspiracies with a handful of adventurers as desperate as himself, hid himself in the City, where he boasted that ten thousand "brisk boys" were ready to appear at his call, and urged his friends to rise in arms. But their delays drove him to flight; and two months after his arrival in Holland, the soul of the great leader, great from his immense energy and the wonderful versatility of his genius, but whose genius and energy had ended in wrecking for the time the fortunes of English freedom, and in associating the noblest of causes with the vilest of crimes, found its first quiet in death.

Section VI.—The Second Stuart Tyranny, 1682—1688.*

The flight of Shaftesbury proclaimed the triumph of the King. His marvellous sagacity had told him when the struggle was over and further resistance useless. But the country leaders, who had delayed to answer the Earl's call, still believed opposition possible; and Monmouth, with Lord Essex, Lord Howard of Ettrick, Lord Russell, Hampden, and Algernon Sidney held meetings with the view of founding an association whose agitation should force on the King the assembly of a Parliament. The more desperate spirits who had clustered round him as he

* *Authorities.*—To those given before we may add Welwood's "Memoirs," Luttrell's "Diary," and above all Lord Macaulay's "History of England."

lay hidden in the City took refuge in plots of assassination, and in a plan for murdering Charles and his brother as they passed the Rye-house on their road from London to Newmarket. Both projects were betrayed, and though they were wholly distinct from one another the cruel ingenuity of the Crown lawyers blended them into one. Lord Essex saved himself from a traitor's death by suicide in the Tower. Lord Russell, convicted on a charge of sharing in the Rye-house plot, was beheaded in Lincoln's Inn Fields. The same fate awaited Algernon Sidney. Monmouth fled in terror over sea, and his flight was followed by a series of prosecutions for sedition directed against his followers. In 1683 the Constitutional opposition which had held Charles so long in check lay crushed at his feet. A weaker man might easily have been led into a wild tyranny by the mad outburst of loyalty which greeted his triumph. On the very day when the crowd around Russell's scaffold were dipping their handkerchiefs in his blood, as in the blood of a martyr, the University of Oxford solemnly declared that the doctrine of passive obedience, even to the worst of rulers, was a part of religion. But Charles saw that immense obstacles still lay in the road of a mere tyranny. The great Tory party which had rallied to his succor against the Exclusionists were still steady for parliamentary and legal government. The Church was as powerful as ever, and the mention of a renewal of the Indulgence to Nonconformists had to be withdrawn before the opposition of the bishops. He was careful therefore during the few years which remained to him to avoid the appearance of any open violation of public law. He suspended no statute. He imposed no tax by royal authority. Nothing indeed shows more completely how great a work the Long Parliament had done than a survey of the reign of Charles the Second. "The King," Hallam says very truly, "was restored to nothing but what the law had preserved to him." No attempt was made to restore the abuses which the patriots of 1641 had swept away. Parliament was continually summoned. In spite of its frequent refusal of supplies, no attempt was ever made to raise money by unconstitutional means. The few illegal proclamations issued under Clarendon ceased with his fall. No effort was made to revive the Star Chamber and the Court of High Commission; and if judges were servile and juries sometimes packed, there was no open interference with the course of

justice. In two remarkable points freedom had made an advance even on 1641. From the moment when printing began to tell on public opinion, it had been gagged by a system of licenses. The regulations framed under Henry the Eighth subjected the press to the control of the Star Chamber, and the Martin Marprelate libels brought about a yet more stringent control under Elizabeth. Even the Long Parliament laid a heavy hand on the press, and the great remonstrance of Milton in his "Areopagitica" fell dead on the ears of his Puritan associates. But the statute for the regulation of printing which was passed immediately after the Restoration expired finally in 1679, and the temper of the Parliament at once put an end to any attempt at re-establishing the censorship. To the new freedom of the press the Habeas Corpus Act added a new security for the personal freedom of every Englishman. Against arbitrary imprisonment provision had been made in the earliest ages by a famous clause in the Great Charter. No free man could be held in prison save on charge or conviction of crime or for debt, and every prisoner on a criminal charge could demand as a right from the Court of King's Bench the issue of a writ of "habeas corpus," which bound his gaoler to produce both the prisoner and the warrant on which he was imprisoned, that the court might judge whether he was imprisoned according to law. In cases however of imprisonment on a warrant of the royal Council it had been sometimes held by judges that the writ could not be issued, and under Clarendon's administration instances had in this way occurred of imprisonment without legal remedy. But his fall was quickly followed by the introduction of a bill to secure this right of the subject, and after a long struggle the Act which is known as the Habeas Corpus Act passed finally in 1679. By this great statute the old practice of the law was freed from all difficulties and exceptions. Every prisoner committed for any crime save treason or felony was declared entitled to his writ even in the vacations of the courts, and heavy penalties were enforced on judges or gaolers who refused him this right. Every person committed for felony or treason was entitled to be released on bail, unless indicted at the next session of gaol delivery after his commitment, and to be discharged if not indicted at the sessions which followed. It was forbidden under the heaviest penalties to send a prisoner into any places or fortresses beyond the seas.

Galling to the Crown as the freedom of the press and the Habeas Corpus Act were soon found to be, Charles made no attempt to curtail the one or to infringe the other. But while cautious to avoid rousing popular resistance, he moved coolly and resolutely forward on the path of despotism. It was in vain that Halifax pressed for energetic resistance to the aggressions of France, for the recall of Monmouth, or for the calling of a fresh Parliament. Like every other English statesman he found he had been duped, and that now his work was done he was suffered to remain in office but left without any influence in the government. Hyde, who was created Earl of Rochester, still remained at the head of the Treasury; but Charles soon gave more of his confidence to the supple and acute Sunderland. Parliament, in defiance of the Triennial Act, which after having been repealed had been re-enacted but without the safeguards of the original act, remained unassembled during the remainder of the King's reign. His secret alliance with France furnished Charles with the funds he immediately required, and the rapid growth of the customs through the increase of English commerce promised to give him a revenue which, if peace were preserved, would save him from the need of a fresh appeal to the Commons. All opposition was at an end. The strength of the Country party had been broken by its own dissensions over the Exclusion Bill, and by the flight or death of its more prominent leaders. Whatever strength it retained lay chiefly in the towns, and these were now attacked by writs of "quo warranto," which called on them to show cause why their charters should not be declared forfeited on the ground of abuse of their privileges, A few verdicts on the side of the Crown brought about a general surrender of municipal liberties; and the grant of fresh charters, in which all but ultra-loyalists were carefully excluded from their corporations, placed the representation of the boroughs in the hands of the Crown. Against active discontent Charles had long been quietly providing by the gradual increase of his Guards. The withdrawal of its garrison from Tangier enabled him to raise their force to nine thousand well-equipped soldiers, and to supplement this force, the nucleus of our present standing army, by a reserve of six regiments, which were maintained till they should be needed at home in the service of the United Provinces. But

great as the danger really was, it lay not so much in isolated acts of tyranny as in the character and purpose of Charles himself. His death at the very moment of his triumph saved English freedom. He had regained his old popularity, and at the news of his sickness crowds thronged the churches, praying that God would raise him up again to be a father to his people. But the one anxiety of the King was to die reconciled to the Catholic Church. His chamber was cleared and a priest named Huddleston, who had saved his life after the battle of Worcester, received his confession and administered the last sacraments. Not a word of this ceremony was whispered when the nobles and bishops were recalled into the royal presence. All the children of his mistresses save Monmouth were gathered round the bed. Charles "blessed all his children one by one, pulling them on to his bed; and then the bishops moved him, as he was the Lord's anointed and the father of his country, to bless them also and all that were there present, and in them the general body of his subjects. Whereupon, the room being full, all fell down upon their knees, and he raised himself in his bed and very solemnly blessed them all." The strange comedy was at last over. Charles died as he had lived: brave, witty, cynical, even in the presence of death. Tortured as he was with pain, he begged the bystanders to forgive him for being so unconscionable a time in dying. One mistress, the Duchess of Portsmouth, hung weeping over his bed. His last thought was of another mistress, Nell Gwynn. "Do not," he whispered to his successor ere he sank into a fatal stupor, "do not let poor Nelly starve!"

The first words of James on his accession in February, 1685, his promise "to preserve the Government both in Church and State as it is now by law established," were welcomed by the whole country with enthusiasm. All the suspicions of a Catholic sovereign seemed to have disappeared. "We have the word of a King!" ran the general cry, "and of a King who was never worse than his word." The conviction of his brother's faithlessness stood James in good stead. He was looked upon as narrow, impetuous, stubborn, and despotic in heart, but even his enemies did not accuse him of being false. Above all he was believed to be keenly alive to the honor of his country, and resolute to free it from

foreign dependence. It was necessary to summon a Parliament, for the royal revenue ceased with the death of Charles; but the elections, swayed at once by the tide of loyalty and by the command of the boroughs which the surrender of their charters had given to the Crown, sent up a House of Commons in which James found few members who were not to his mind. The question of religious security was waived at a hint of the royal displeasure. A revenue of nearly two millions was granted to the King for life. All that was wanted to rouse the loyalty of the country into fanaticism was supplied by a rebellion in the North, and by another under Monmouth in the West. The hopes of Scotch freedom had clung ever since the Restoration to the house of Argyll. The great Marquis, indeed, had been brought to the block at the King's return. His son, the Earl of Argyll, had been unable to save himself even by a life of singular caution and obedience from the ill-will of the vile politicians who governed Scotland. He was at last convicted of treason in 1682 on grounds at which every English statesman stood aghast. "We should not hang a dog here," Halifax protested, "on the grounds on which my lord Argyll has been sentenced to death." The Earl escaped however to Holland, and lived peacefully there during the last years of the reign of Charles. Monmouth had found the same refuge at the Hague, where a belief in the King's purpose to recall him secured him a kindly reception from William of Orange. But the accession of James was a death-blow to the hopes of the Duke, while it stirred the fanaticism of Argyll to a resolve of wresting Scotland from the rule of a Catholic king. The two leaders determined to appear in arms in England and the North, and the two expeditions sailed within a few days of each other. Argyll's attempt was soon over. His clan of the Campbells rose on his landing in Cantyre, but the country had been occupied for the King, and quarrels among the exiles who accompanied him robbed his effort of every chance of success. His force scattered without a fight; and Argyll, arrested in an attempt to escape, was hurried to a traitor's death. Monmouth for a time found brighter fortune. His popularity in the West was great, and though the gentry held aloof when he landed at Lyme, and demanded effective parliamentary government and freedom of worship for Protestant Nonconformists, the farmers and

traders of Devonshire and Dorset flocked to his standard. The clothier-towns of Somerset were true to the Whig cause, and on the entrance of the Duke into Taunton the popular enthusiasm showed itself in flowers which wreathed every door, as well as in a train of young girls who presented Monmouth with a Bible and a flag. His forces now amounted to six thousand men, but whatever chance of success he might have had was lost by his assumption of the title of king. The Houses supported James, and passed a bill of attainder against the Duke. The gentry, still true to the cause of Mary and of William, held stubbornly aloof, while the Guards hurried to the scene of the revolt, and the militia gathered to the royal standard. Foiled in an attempt on Bristol and Bath, Monmouth fell back on Bridgewater, and flung himself in the night of the sixth of July, 1685, on the King's forces, which lay encamped on Sedgemoor. The surprise failed; and the brave peasants and miners who followed the Duke, checked in their advance by a deep drain which crossed the moor, were broken after a short resistance by the royal horse. Their leader fled from the field, and after a vain effort to escape from the realm, was captured and sent pitilessly to the block.

Never had England shown a firmer loyalty; but its loyalty was changed into horror by the terrible measures of repression which followed on the victory of Sedgemoor. Even North, the Lord Keeper, a servile tool of the Crown, protested against the license and bloodshed in which the troops were suffered to indulge after the battle. His protest however was disregarded, and he withdrew broken-hearted from the Court to die. James was, in fact, resolved on a far more terrible vengeance; and the Chief-Justice Jeffreys, a man of great natural powers but of violent temper, was sent to earn the Seals by a series of judicial murders which have left his name a byword for cruelty. Three hundred and fifty rebels were hanged in the "Bloody Circuit," as Jeffreys made his way through Dorset and Somerset. More than eight hundred were sold into slavery beyond sea. A yet larger number were whipped and imprisoned. The Queen, the maids of honor, the courtiers, even the Judge himself, made shameless profit from the sale of pardons. What roused pity above all were the cruelties wreaked upon women. Some were scourged

from market-town to market-town. Mrs. Lisle, the wife of one of the Regicides, was sent to the block at Winchester for harboring a rebel. Elizabeth Gaunt, for the same act of womanly charity, was burned at Tyburn. Pity turned into horror when it was found that cruelty such as this was avowed and sanctioned by the King. Even the cold heart of General Churchill, to whose energy the victory at Sedgemoor had mainly been owing, revolted at the ruthlessness with which James turned away from all appeals for mercy. "This marble," he cried as he struck the chimney-piece on which he leant, "is not harder than the King's heart." But it was soon plain that the terror which the butchery was meant to strike into the people was part of a larger purpose. The revolt was made a pretext for a vast increase of the standing army. Charles, as we have seen, had silently and cautiously raised it to nearly ten thousand men; James raised it at one swoop to twenty thousand. The employment of this force was to be at home, not abroad, for the hope of an English policy in foreign affairs had already faded away. In the designs which James had at heart he could look for no consent from Parliament; and however his pride revolted against a dependence on France, it was only by French gold and French soldiers that he could hope to hold the Parliament permanently at bay. A week therefore after his accession he assured Louis that his gratitude and devotion to him equalled that of Charles himself. "Tell your master," he said to the French ambassador, "that without his protection I can do nothing. He has a right to be consulted, and it is my wish to consult him, about everything." The pledge of subserviency was rewarded with the promise of a subsidy, and the promise was received with the strongest expressions of delight and servility.

Never had the secret league with France seemed so full of danger to English religion. Europe had long been trembling at the ambition of Louis; it was trembling now at his bigotry. He had proclaimed warfare against civil liberty in his attack upon Holland; he declared war at this moment upon religious freedom by revoking the Edict of Nantes, the measure by which Henry the Fourth after his abandonment of Protestantism secured toleration and the free exercise of their worship for his Protestant subjects. It had been respected by Richelieu even in his victory over the Huguenots, and only

lightly tampered with by Mazarin. But from the beginning of his reign Louis had resolved to set aside its provisions, and his revocation of it in 1685 was only the natural close of a progressive system of persecution. The Revocation was followed by outrages more cruel than even the bloodshed of Alva. Dragoons were quartered on Protestant families, women were flung from their sick-beds into the streets, children were torn from their mothers' arms to be brought up in Catholicism, ministers were sent to the galleys. In spite of the royal edicts, which forbade even flight to the victims of these horrible atrocities, a hundred thousand Protestants fled over the borders, and Holland, Switzerland, the Palatinate, were filled with French exiles. Thousands found refuge in England, and their industry founded in the fields east of London the silk trade of Spitalfields. But while Englishmen were looking with horror on these events in France, James drew from them new hopes. In defiance of the law he was filling his fresh regiments with Catholic officers. He dismissed Halifax from the Privy Council on his refusal to consent to a plan for repealing the Test Act. He met the Parliament with a haughty declaration that whether legal or no his grant of commissions to Catholics must not be questioned, and with a demand of supplies for his new troops. Loyal as was the temper of the Houses, their alarm for the Church, their dread of a standing army, was yet stronger than their loyalty. The Commons by the majority of a single vote deferred the grant of supplies till grievances were redressed, and demanded in their address the recall of the illegal commissions. The Lords took a bolder tone; and the protest of the bishops against any infringement of the Test Act was backed by the eloquence of Halifax. But both Houses were at once prorogued. The King resolved to obtain from the judges what he could not obtain from Parliament. He remodelled the bench by dismissing four judges who refused to lend themselves to his plans; and their successors decided in the case of Sir Edward Hales, a Catholic officer in the army, that a royal dispensation could be pleaded in bar of the Test Act. The principle laid down by the judges asserted the right of the King to dispense with penal laws according to his own judgment, and it was applied by James with a reckless impatience of all decency and self-restraint. Catholics were admitted into civil and

military offices without stint, and four Catholic peers were sworn as members of the Privy Council. The laws which forbade the presence of Catholic priests in the realm, or the open exercise of Catholic worship, were set at nought. A gorgeous chapel was opened in the palace of St. James for the worship of the King. Carmelites, Benedictines, Franciscans, appeared in their religious garb in the streets of London, and the Jesuits set up a crowded school in the Savoy.

The quick growth of discontent at these acts would have startled a wiser man into prudence, but James prided himself on an obstinacy which never gave way; and a riot which took place on the opening of a fresh Catholic chapel in the City was followed by the establishment of a camp of thirteen thousand men at Hounslow to overawe the capital. The course which James intended to follow in England was shown by the course he was following in the sister kingdoms. In Scotland he acted as a pure despot. He placed its government in the hands of two lords, Melfort and Perth, who had embraced his own religion, and put a Catholic in command of the Castle of Edinburgh. The Scotch Parliament had as yet been the mere creature of the Crown, but servile as were its members there was a point at which their servility stopped. When James boldly required them to legalize the toleration of Catholics, they refused to pass such an Act. It was in vain that the King tempted them to consent by the offer of a free trade with England. "Shall we sell our God?" was the indignant reply. James at once ordered the Scotch judges to treat all laws against Catholics as null and void, and his orders were obeyed. In Ireland his policy threw off even the disguise of law. Catholics were admitted by the King's command to the Council and to civil offices. A Catholic, Lord Tyrconnell, was put at the head of the army, and set instantly about its reorganization by cashiering Protestant officers and by admitting two thousand Catholic natives into its ranks. Meanwhile James had begun in England a bold and systematic attack upon the Church. He regarded his ecclesiastical supremacy as a weapon providentially left to him for undoing the work which it had enabled his predecessors to do. Under Henry and Elizabeth it had been used to turn the Church of England from Catholic to Protestant. Under James it should be used to turn it back again from Protestant to

Catholic. The High Commission indeed had been declared illegal by an Act of the Long Parliament, and this Act had been confirmed by the Parliament of the Restoration. But it was thought possible to evade this Act by omitting from the instructions on which the Commission acted the extraordinary powers and jurisdictions by which its predecessor had given offence. With this reserve, seven commissioners were appointed for the government of the Church, with Jeffreys at their head; and the first blow of the Commission was at the Bishop of London. James had forbidden the clergy to preach against "the King's religion," and ordered Bishop Compton to suspend a London vicar who set this order at defiance. The Bishop's refusal was punished by his own suspension. But the pressure of the Commission only drove the clergy to a bolder defiance of the royal will. Sermons against superstition were preached from every pulpit; and the two most famous divines of the day, Tillotson and Stillingfleet, put themselves at the head of a host of controversialists who scattered pamphlets and tracts from every printing-press.

It was in vain that the bulk of the Catholic gentry stood aloof and predicted the inevitable reaction his course must bring about, or that Rome itself counselled greater moderation. James was infatuated with what seemed to be the success of his enterprises. He looked on the opposition he experienced as due to the influence of the High Church Tories who had remained in power since the reaction of 1681, and these he determined "to chastise." The Duke of Queensberry, the leader of this party in Scotland, was driven from office. Tyrconnell, as we have seen, was placed as a check on Ormond in Ireland. In England James resolved to show the world that even the closest ties of blood were as nothing to him if they conflicted with the demands of his faith. His earlier marriage with Anne Hyde, the daughter of Clarendon, bound both the Chancellor's sons to his fortunes; and on his accession he had sent his elder brother-in-law, Henry, Earl of Clarendon, as Lord Lieutenant to Ireland, and raised the younger, Laurence, Earl of Rochester, to the post of Lord Treasurer. But Rochester was now told that the King could not safely entrust so great a charge to any one who did not share his sentiments on religion, and on his refusal to abandon

his faith he was deprived of the White Staff. His brother, Clarendon, shared his fall. A Catholic, Lord Bellasys, became First Lord of the Treasury, which was put into commission after Rochester's removal; and another Catholic, Lord Arundel, became Lord Privy Seal, while Father Petre, a Jesuit, was called to the Privy Council. One official after another who refused to aid in the repeal of the Test Act was dismissed. In defiance of the law the Nuncio of the Pope was received in state at Windsor. But even James could hardly fail to perceive the growth of public discontent. If the great Tory nobles were staunch for the Crown, they were as resolute Englishmen in their hatred of mere tyranny as the Whigs themselves. James gave the Duke of Norfolk the sword of State to carry before him as he went to Mass. The Duke stopped at the chapel door. "Your father would have gone further," said the King. "Your Majesty's father was the better man," replied the Duke, "and he would not have gone so far." The young Duke of Somerset was ordered to introduce the Nuncio into the Presence Chamber. "I am advised," he answered, "that I cannot obey your Majesty without breaking the law." "Do you not know that I am above the law?" James asked angrily. "Your Majesty may be, but I am not," retorted the Duke. He was dismissed from his post; but the spirit of resistance spread fast. In spite of the King's letters the governors of the Charter House, who numbered among them some of the greatest English nobles, refused to admit a Catholic to the benefits of the foundation. The most devoted loyalists began to murmur when James demanded apostasy as a proof of their loyalty. He had soon in fact to abandon all hope of bringing the Church or the Tories over to his will. He turned, as Charles had turned, to the Nonconformists, and published in 1687 a Declaration of Indulgences which suspended the operation of the penal laws against Nonconformists and Catholics alike, and of every Act which imposed a test as a qualification for office in Church or State. The temptation to accept the Indulgence was great, for since the fall of Shaftesbury persecution had fallen heavily on the Protestant dissidents, and we can hardly wonder that the Nonconformists wavered for a time, or that numerous addresses of thanks were presented to James. But the great body of them, and all the more venerable names among them,

remained true to the cause of freedom. Baxter, Howe, and Bunyan all refused an Indulgence which could only be purchased by the violent overthrow of the law. It was plain that the attempt to divide the forces of Protestantism had utterly failed, and that the only mode of securing his end was to procure a repeal of the Test Act from Parliament itself.

The temper of the existing Houses however remained absolutely opposed to the King's project. He therefore dissolved the Parliament, and summoned a new one. But no free Parliament could be brought, as he knew, to consent to the repeal. The Lords indeed could be swamped by lavish creations of new peers. "Your troop of horse," his minister, Lord Sunderland, told Churchill, "shall be called up into the House of Lords." But it was a harder matter to secure a compliant House of Commons. The Lord-Lieutenants were directed to bring about such a "regulation" of the governing body in boroughs as would insure the return of candidates pledged to the repeal of the Test, and to question every magistrate in their county as to his vote. Half of them at once refused, and a long list of great nobles—the Earls of Oxford, Shrewsbury, Dorset, Derby, Pembroke, Rutland, Abergavenny, Thanet, Northampton, and Abingdon—were dismissed from their Lord-Lieutenancies. The justices when questioned simply replied that they would vote according to their consciences, and send members to Parliament who would protect the Protestant religion. After repeated "regulations" it was found impossible to form a corporate body which would return representatives willing to comply with the royal will. All thought of a Parliament had to be abandoned; and even the most bigoted courtiers counselled moderation at this proof of the stubborn opposition which James must prepare to encounter from the peers, the gentry, and the trading classes. The clergy alone still hesitated in any open act of resistance. Even the tyranny of the Commission failed to rouse into open disaffection men who had been preaching Sunday after Sunday the doctrine of passive obedience to the worst of kings. But James cared little for passive obedience. He looked on the refusal of the clergy to support his plans as freeing him from his pledge to maintain the Church as established by law; and he resolved to attack it in the great institutions which had till now been its strongholds. To secure Universities for

Catholicism was to seize the only training schools which the clergy possessed. Cambridge indeed escaped easily. A Benedictine monk who presented himself with royal letters recommending him for the degree of a Master of Arts was rejected on his refusal to sign the Articles: and the Vice-Chancellor paid for the rejection by dismissal from his office. But a violent and obstinate attack was directed against Oxford. The Master of University College, who declared himself a convert, was authorized to retain his post in defiance of the law. Massey, a Roman Catholic, was presented by the Crown to the Deanery of Christ Church. Magdalen was the wealthiest Oxford College, and James in 1687 recommended one Farmer, a Catholic of infamous life and not even qualified by statute for the office, to its vacant headship. The Fellows remonstrated, and on the rejection of their remonstrance chose Hough, one of their own number, as their President. The Ecclesiastical Commission declared the election void; and James, shamed out of his first candidate, recommended a second, Parker, Bishop of Oxford, a Catholic in heart and the meanest of his courtiers. But the Fellows held stubbornly to their legal head. It was in vain that the King visited Oxford, summoned them to his presence, and rated them as they knelt before him like schoolboys. "I am King," he said, "I will be obeyed! Go to your chapel this instant, and elect the Bishop! Let those who refuse look to it, for they shall feel the whole weight of my hand!" It was seen that to give Magdalen as well as Christ Church into Catholic hands was to turn Oxford into a Catholic seminary, and the King's threats were disregarded. But they were soon carried out. A special Commission visited the University, pronounced Hough an intruder, set aside his appeal to the law, burst open the door of his President's house to install Parker in his place, and on their refusal to submit deprived the Fellows of their fellowships. The expulsion of the Fellows was followed on a like refusal by that of the Demies. Parker, who died immediately after his installation, was succeeded by a Roman Catholic bishop *in partibus*, Bonaventure Giffard, and twelve Catholics were admitted to fellowships in a single day.

Meanwhile James clung to the hope of finding a compliant Parliament, from which he might win a repeal of the Test Act. In face of the dogged opposition of the country the

elections had been adjourned; and a renewed Declaration of Indulgence was intended as an appeal to the nation at large. At its close he promised to summon a Parliament in November, and he called on the electors to choose such members as would bring to a successful end the policy he had begun. His resolve, he said, was to establish universal liberty of conscience for all future time. It was in this character of a royal appeal that he ordered every clergyman to read the declaration during divine service on two successive Sundays. Little time was given for deliberation, but little time was needed. The clergy refused almost to a man to be the instruments of their own humiliation. The Declaration was read in only four of the London churches, and in these the congregation flocked out of church at the first words of it. Nearly all of the country clergy refused to obey the royal orders. The Bishops went with the rest of the clergy. A few days before the appointed Sunday Archbishop Sancroft called his suffragans together, and the six who were able to appear at Lambeth signed a temperate protest to the King, in which they declined to publish an illegal Declaration. "It is a standard of rebellion," James exclaimed as the Primate presented the paper; and the resistance of the clergy was no sooner announced to him than he determined to wreak his vengeance on the prelates who had signed the protest. He ordered the Ecclesiastical Commissioners to deprive them of their sees, but in this matter even the Commissioners shrank from obeying him. The Chancellor, Lord Jeffreys, advised a prosecution for libel as an easier mode of punishment; and the bishops, who refused to give bail, were committed on this charge to the Tower. They passed to their prison amidst the shouts of a great multitude, the sentinels knelt for their blessing as they entered its gates, and the soldiers of the garrison drank their healths. So threatening was the temper of the nation that his ministers pressed James to give way. But his obstinacy grew with the danger. "Indulgence," he said, "ruined my father;" and on the 29th of June the bishops appeared as criminals at the bar of the King's Bench. The jury had been packed, the judges were mere tools of the Crown, but judges and jury were alike overawed by the indignation of the people at large. No sooner had the foreman of the jury uttered the words "Not guilty" than a roar of applause burst from the

crowd, and horsemen spurred along every road to carry over the country the news of the acquittal.

Section VII.—William of Orange.*

Amidst the tumult of the Plot and the Exclusion Bill the wiser among English statesmen had fixed their hopes steadily on the succession of Mary, the elder daughter and heiress of James. The tyranny of her father's reign made this succession the hope of the people at large. But to Europe the importance of the change, whenever it should come about, lay not so much in the succession of Mary, as in the new power which such an event would give to her husband, William Prince of Orange. We have come in fact to a moment when the struggle of England against the aggression of its King blends with the larger struggle of Europe against the aggression of Louis the Fourteenth, and it is only by a rapid glance at the political state of the Continent that we can understand the real nature and results of the Revolution which drove James from the throne.

At this moment France was the dominant power in Christendom. The religious wars which began with the Reformation had broken the strength of the nations around her. Spain was no longer able to fight the battle of Catholicism. The Peace of Westphalia, by the independence it gave to the German princes and the jealousy it kept alive between the Protestant and Catholic powers of Germany, destroyed the strength of the Empire. The German branch of the House of Austria, spent with the long struggle of the Thirty Years' War, had enough to do in battling hard against the advance of the Turks from Hungary on Vienna. The victories of Gustavus and of the generals whom he formed had been dearly purchased by the exhaustion of Sweden. The United Provinces were as yet hardly regarded as a great power, and were trammelled by their contest with England for the empire of the seas. France alone profited by the general wreck. The wise policy of Henry the Fourth in securing religious peace by a grant of toleration to the Protestants had undone the ill effects of its religious wars. The Huguenots were still numerous south of the Loire, but the loss of their fortresses had turned their energies into the peaceful channels of industry and trade. Feudal disorder was

* *Authorities.*—As before.

roughly put down by Richelieu, and the policy which gathered all local power into the hands of the crown, though fatal in the end to the real welfare of France, gave it for the moment an air of good government, and a command over its internal resources which no other country could boast. Its compact and fertile territory, the natural activity and enterprise of its people, and the rapid growth of its commerce and manufactures, were sources of natural wealth which even its heavy taxation failed to check. In the latter half of the seventeenth century France was looked upon as the wealthiest power in Europe. The yearly income of the French crown was double that of England, and even Louis the Fourteenth trusted as much to the credit of his treasury as to the glory of his arms. "After all," he said, when the fortunes of war began to turn against him, "it is the last louis d'or which must win!" It was in fact this superiority in wealth which enabled France to set on foot forces such as had never been seen in Europe since the downfall of Rome. At the opening of the reign of Louis the Fourteenth its army mustered a hundred thousand men. With the war against Holland it rose to nearly two hundred thousand. In the last struggle against the Grand Alliance there was a time when it counted nearly half a million of men in arms. Nor was France content with these enormous land forces. Since the ruin of Spain the fleets of Holland and of England had alone disputed the empire of the seas. Under Richelieu and Mazarin France could hardly be looked upon as a naval power. But the early years of Louis saw the creation of a navy of 100 men-of-war, and the fleets of France soon held their own against England or the Dutch.

Such a power would have been formidable at any time; but it was doubly formidable when directed by statesmen who in knowledge and ability were without rivals in Europe. No diplomatist could compare with Lionne, no war minister with Louvois, no financier with Colbert. Their young master, Louis the Fourteenth, bigoted, narrow-minded, commonplace as he was, without personal honor or personal courage, without gratitude and without pity, insane in his pride, insatiable in his vanity, brutal in his selfishness, had still many of the qualities of a great ruler: industry, patience, quickness of resolve, firmness of purpose, a capacity for discerning greatness and using it, an immense self-belief and self-confidence, and

a temper utterly destitute indeed of real greatness, but with a dramatic turn for seeming to be great. As a politician Louis had simply to reap the harvest which the two great Cardinals who went before him had sown. Both had used to the profit of France the exhaustion and dissension which the wars of religion had brought upon Europe. Richelieu turned the scale against the House of Austria by his alliance with Sweden, with the United Provinces, and with the Protestant princes of Germany, and the two great treaties by which Mazarin ended the Thirty Years' War, the Treaty of Westphalia and the Treaty of the Pyrenees, left the Empire disorganized and Spain powerless. From that moment indeed Spain sank into a strange decrepitude. Robbed of the chief source of her wealth by the independence of Holland, weakened at home by the revolt of Portugal, her infantry annihilated by Condé in his victory of Rocroi, her fleet ruined by the Dutch, her best blood drained away to the Indies, the energies of her people destroyed by the suppression of all liberty, civil or religious, her intellectual life crushed by the Inquisition, her industry crippled by the expulsion of the Moors, by financial oppression, and by the folly of her colonial system, the kingdom which under Philip the Second had aimed at the empire of the world lay helpless and exhausted under Philip the Fourth. The aim of Louis from 1661, the year when he really became master of France, was to carry on the policy of his predecessors, and above all to complete the ruin of Spain. The conquest of the Spanish provinces in the Netherlands would carry his border to the Scheldt. A more distant hope lay in the probable extinction of the Austrian line which now sat on the throne of Spain. By securing the succession to that throne for a French prince, not only Castille and Aragon with the Spanish dependencies in Italy and the Netherlands, but the Spanish empire in the New World, would be added to the dominions of France. Nothing could save Spain but a union of the European powers, and to prevent this union by his negotiations was a work at which Louis toiled for years. The intervention of the Empire was guarded against by a renewal of the old alliances between France and the lesser German princes. A league with the Turks gave Austria enough to do on her eastern border. The old league with Sweden, the old friendship with Holland were skilfully maintained. The policy of Charles the Second bound

England to the side of Louis. At last it seemed that the moment for which he had waited had come, and the signing of the Treaty of Breda gave an opportunity for war of which Louis availed himself in 1667. But the suddenness and completeness of the French success awoke a general terror before which the skilful diplomacy of Charles gave way. Holland was roused to a sense of danger at home by the appearance of French arms on the Rhine. England awoke from her lethargy on the French seizure of the coast-towns of Flanders. Sweden joined the two Protestant powers in the Triple Alliance; and the dread of a wider league forced Louis to content himself with the southern half of Flanders and the possession of a string of fortresses which practically left him master of the Netherlands.

Louis was maddened by the check. He had always disliked the Dutch as Protestants and Republicans; he hated them now as an obstacle which must be taken out of the way ere he could resume his projects upon Spain. Four years were spent in preparations for a decisive blow. The French army was gradually raised to a hundred and eighty thousand men. Colbert created a fleet which rivalled that of Holland in number and equipment. Sweden was again won over. England was again secured by the Treaty of Dover. Meanwhile Holland lay wrapped in a false security. The French alliance had been its traditional policy since the days of Henry the Fourth, and it was especially dear to the party of the great merchant class which had mounted to power on the fall of the House of Orange. John De Witt, the leader of this party, though he had been forced to conclude the Triple Alliance by the advance of Louis to the Rhine, still clung blindly to the friendship of France. His trust only broke down when the French army crossed the Dutch border in 1672, and the glare of its watch-fires was seen from the walls of Amsterdam. For the moment Holland lay crushed at the feet of Louis, but the arrogance of the conqueror roused again the stubborn courage which had wrung victory from Alva and worn out the pride of Philip the Second. De Witt was murdered in a popular tumult, and his fall called William, the Prince of Orange, to the head of the Republic. Though the new Stadholder had hardly reached manhood, his great qualities at once made themselves felt. His earlier life had schooled him in a wonderful self-control.

He had been left fatherless and all but friendless in childhood, he had been bred among men who looked on his very existence as a danger to the State, his words had been watched, his looks noted, his friends jealously withdrawn. In such an atmosphere the boy grew up silent, wary, self-contained, grave in temper, cold in demeanor, blunt and even repulsive in address. He was weak and sickly from his cradle, and manhood brought with it an asthma and consumption which shook his frame with a constant cough; his face was sullen and bloodless and scored with deep lines which told of ceaseless pain. But beneath this cold and sickly presence lay a fiery and commanding temper, an immovable courage, and a political ability of the highest order. William was a born statesman. Neglected as his education had been in other ways, for he knew nothing of letters or of art, he had been carefully trained in politics by John De Witt; and the wide knowledge with which in his first address to the States-General the young Stadholder reviewed the general state of Europe, the cool courage with which he calculated the chances of the struggle, at once won him the trust of his countrymen. Their trust was soon rewarded. Holland was saved, and province after province won back from the arms of France, by William's dauntless resolve. Like his great ancestor, William the Silent, he was a luckless commander, and no general had to bear more frequent defeats. But he profited by defeat as other men profit by victory. His bravery indeed was of that nobler cast which rises to its height in moments of ruin and dismay. The coolness with which, boy-general as he was, he rallied his broken squadrons amidst the rout of Seneff, and wrested from Condé at the last the fruits of his victory, moved his veteran opponent to a generous admiration. It was in such moments indeed that the real temper of the man broke through the veil of his usual reserve. A strange light flashed from his eyes as soon as he was under fire, and in the terror and confusion of defeat his manners took an ease and gaiety that charmed every soldier around him.

The political ability of William was seen in the skill with which he drew Spain and the House of Austria into a coalition against France, a union which laid the foundation of the Grand Alliance. But France was still matchless in arms, and the effect of her victories was seconded by the selfishness of the allies, and above all by the treacherous diplomacy of Charles

the Second. William was forced to consent in 1678 to the Treaty of Nimeguen, which left France dominant over Europe as she had never been before. Holland indeed was saved from the revenge of Louis, but fresh spoils had been wrested from Spain, and Franche-Comté, which had been restored at the close of the former war, was retained at the end of this. Above all France overawed Europe by the daring and success with which she had faced single-handed the wide coalition against her. Her King's arrogance became unbounded. Lorraine was turned into a subject-state. Genoa was bombarded, and its Doge forced to seek pardon in the antechambers of Versailles. The Pope was humiliated by the march of an army upon Rome to avenge a slight offered to the French ambassador. The Empire was outraged by a shameless seizure of Imperial fiefs in Elsass and elsewhere. The whole Protestant world was defied by the persecution of the Huguenots which was to culminate in the revocation of the Edict of Nantes. In the mind of Louis peace meant a series of outrages on the powers around him; but every outrage helped the cool and silent adversary who was looking on from the Hague to build up that Great Alliance of all Europe from which alone he looked for any effectual check to the ambition of France. The experience of the last war had taught William that of such an alliance England must form a part, and the efforts of the Prince ever since the peace had directed to secure her co-operation. A reconciliation of the King with his Parliament was an indispensable step towards freeing Charles from his dependence on France, and it was such a reconciliation that William at first strove to bring about; but he was for a long time foiled by the steadiness with which Charles clung to the power whose aid was needful to carry out the schemes which he was contemplating. The change of policy, however, which followed on the fall of the Cabal and the entry of Danby into power raised new hopes in William's mind; and his marriage with Mary dealt Louis what proved to be a fatal blow. James was without a son, and the marriage with Mary would at any rate insure William the aid of England in his great enterprise on his father-in-law's death. But it was impossible to wait for that event, and though the Prince used his new position to bring Charles round to a decided policy his efforts remained fruitless. The storm of the Popish Plot complicated his position. In the

earlier stages of the Exclusion Bill, when the Parliament seemed resolved simply to pass over James and to seat Mary at once on the throne after her uncle's death, William stood apart from the struggle, doubtful of its issue, though prepared to accept the good luck if it came to him. But the fatal error of Shaftesbury in advancing the claims of Monmouth forced him into action. To preserve his wife's right of succession, with all the great issues which were to come of it, no other course was left than to adopt the cause of the Duke of York. In the crisis of the struggle, therefore, William threw his whole weight on the side of James. The eloquence of Halifax secured the rejection of the Exclusion Bill, and Halifax was but the mouthpiece of William.

But while England was seething with the madness of the Popish Plot and of the royalist reaction, the great European struggle was drawing nearer and nearer. The patience of Germany was worn out by the ceaseless aggressions of Louis, and in 1686 its princes had bound themselves at Augsburg to resist all further encroachments on the part of France. From that moment war became inevitable, and William watched the course of his father-in-law with redoubled anxiety. His efforts to insure English aid had utterly failed. James had renewed his brother's secret treaty with France, and plunged into a quarrel with his people which of itself would have prevented him from giving any aid in a struggle abroad. The Prince could only silently look on, with a desperate hope that James might yet be brought to a nobler policy. He refused all encouragement to the leading malcontents who were already calling on him to interfere in arms. On the other hand he declined to support the King in his schemes for the abolition of the Test. If he still cherished hopes of bringing about a peace between the King and people which might enable him to enlist England in the Grand Alliance, they vanished in 1687 before the Declaration of Indulgence. It was at this moment that James called on him to declare himself in favor of the abolition of the penal laws and of the Test. But simultaneously with the King's appeal came letters of warning and promises of support from the leading English nobles. Some, like the Hydes, simply assured him of their friendship. The Bishop of London added promises of support. Others, like Devonshire, Nottingham, and Shrewsbury, cautiously or openly

warned the Prince against compliance with the King's demand. Lord Churchill announced the resolve of Mary's sister Anne to stand by the cause of Protestantism. Danby, the leading representative of the great Tory party, sent urgent warnings. The letters dictated William's answer. No one, he truly protested, loathed religious persecution more than he himself did, but in relaxing political disabilities James called on him to countenance an attack on his own religion. "I cannot," he ended, "concur in what your Majesty desires of me." But William still shrank from the plan of an intervention in arms. General as the disaffection undoubtedly was, the position of James seemed fairly secure. He counted on the aid of France. He had an army of twenty thousand men. Scotland, disheartened by the failure of Argyll's rising, could give no such aid as it gave to the Long Parliament. Ireland was ready to throw a Catholic army on the western coast. It was doubtful if in England itself disaffection would turn into actual rebellion. The "Bloody Circuit" had left its terror on the Whigs. The Tories and the Churchmen, angered as they were, were hampered by their doctrine of non-resistance. William's aim therefore was to discourage all violent counsels, and to confine himself to organizing such a general opposition as would force James by legal means to reconcile himself to the country, to abandon his policy at home and abroad, and to join the alliance against France.

But at this moment the whole course of William's policy was changed by an unforeseen event. His own patience and that of the nation rested on the certainty of Mary's succession. But in the midst of the King's struggle with the Church it was announced that the Queen was again with child. The news was received with general unbelief, for five years had passed since the last pregnancy of Mary of Modena. But it at once forced on a crisis. If, as the Catholics joyously foretold, the child turned out a boy, and, as certain, was brought up a Catholic, the highest Tory had to resolve at last whether the tyranny under which England lay should go on forever. The hesitation of the country was at an end. Danby, loyal above all the Church and firm in his hatred of subservience to France, answered for the Tories; Compton for the High Churchmen, goaded at last into rebellion by the Declaration of Indulgence. The Earl of Devonshire, the Lord Cavendish of the Exclusion struggle, an-

swered for the Nonconformists, who were satisfied with William's promise to procure them toleration, as well as for the general body of the Whigs. The announcement of the birth of a Prince of Wales was followed ten days after by a formal invitation to William to intervene in arms for the restoration of English liberty and the protection of the Protestant religion; it was signed by the representatives of the great parties now united against a common danger, and by some others, and was carried to The Hague by Herbert, the most popular of English seamen, who had been deprived of his command for a refusal to vote against the Test. The Invitation called on William to land with an army strong enough to justify those who signed it in rising in arms. It was sent from London on the day after the acquittal of the Bishops. The general excitement, the shouts of the boats which covered the river, the bonfires in every street, showed indeed that the country was on the eve of revolt. The army itself, on which James had implicitly relied, suddenly showed its sympathy with the people. James was at Hounslow when the news of the verdict reached him, and as he rode from the camp he heard a great shout behind him. "What is that?" he asked. "It is nothing," was the reply, "only the soldiers are glad that the Bishops are acquitted!" "Do you call that nothing?" grumbled the King. The shout told him that he stood utterly alone in his realm. The peerage, the gentry, the Bishops, the clergy, the Universities, every lawyer, every trader, every farmer, stood aloof from him. And now his very soldiers forsook him. The most devoted Catholics pressed him to give way. But to give way was to change the whole nature of his government. All show of legal rule had disappeared. Sheriffs, mayors, magistrates, appointed by the Crown in defiance of a parliamentary statute, were no real officers in the eye of the law. Even if the Houses were summoned, members returned by officers such as these could form no legal Parliament. Hardly a Minister of the Crown or a Privy Councillor exercised any lawful authority. James had brought things to such a pass that the restoration of legal government meant the absolute reversal of every act he had done. But he was in no mood to reverse his acts. His temper was only spurred to a more dogged obstinacy by danger and remonstrance. He broke up the camp at Hounslow and dispersed its troops in distant cantonments. He dismissed the two judges who had favored the acquittal of the

Bishops. He ordered the chancellor of each diocese to report the names of the clergy who had not read the Declaration of Indulgence. But his will broke fruitlessly against the sullen resistance which met him on every side. Not a chancellor made a return to the Commissioners, and the Commissioners were cowed into inaction by the temper of the nation. When the judges who had displayed their servility to the Crown went on circuit the gentry refused to meet them. A yet fiercer irritation was kindled by the King's resolve to supply the place of the English troops, whose temper proved unserviceable for his purposes, by draughts from the Catholic army which Tyrconnell had raised in Ireland. Even the Roman Catholic peers at the Council table protested against this measure; and six officers in a single regiment laid down their commissions rather than enroll the Irish recruits among their men. The ballad of "Lillibullero," a scurrilous attack on the Irish recruits, was sung from one end of England to the other.

An outbreak of revolt was in fact inevitable. William was straining all his resources to gather a fleet and sufficient forces, while noble after noble made their way to the Hague. The Earl of Shrewsbury brought £2,000 towards the expenses of the expedition. Edward Russell, the representative of the Whig Earl of Bedford, was followed by the representatives of great Tory houses, by the sons of the Marquis of Winchester, of Lord Danby, of Lord Peterborough, and by the High Church Lord Macclesfield. At home the Earls of Danby and Devonshire prepared silently with Lord Lumley for a rising in the North. In spite of the profound secrecy with which all was conducted, the keen instinct of Sunderland, who had stooped to purchase continuance in office at the price of a secret apostacy to Catholicism, detected the preparations of William; and the sense that his master's ruin was at hand encouraged him to tell every secret of James on the promise of a pardon for the crimes to which he had lent himself. James alone remained stubborn and insensate as of old. He had no fear of a revolt unaided by the Prince of Orange, and he believed that the threat of a French attack on Holland would render William's departure impossible. But in September the long-delayed war began, and by the greatest political error of his reign Louis threw his forces not on Holland, but on Germany. The Dutch at once felt themselves secure; the States-

General gave their sanction to William's project, and the armament he had prepared gathered rapidly in the Scheldt. The news no sooner reached England than the King passed from obstinacy to panic. By draughts from Scotland and Ireland he had mustered forty thousand men, but the temper of the troops robbed him of all trust in them. Help from France was now out of the question. He could only fall back on the older policy of a union with the Tory party and the party of the Church. He personally appealed for support to the Bishops. He dissolved the Ecclesiastical Commission. He replaced the magistrates he had driven from office. He restored their franchises to the towns. The Chancellor carried back the Charter of London in state into the City. The Bishop of Winchester was sent to replace the expelled Fellows of Magdalen. Catholic chapels and Jesuit schools were ordered to be closed. Sunderland pressed for the instant calling of a Parliament, but to James the counsel seemed treachery, and he dismissed Sunderland from office. In answer to a declaration from the Prince of Orange, which left the question of the legitimacy of the Prince of Wales to Parliament, he produced before the peers who were in London proofs of the birth of his child. But concessions and proofs came too late. Detained by ill winds, beaten back on its first venture by a violent storm, William's fleet of six hundred transports, escorted by fifty men-of-war, anchored on the fifth of November in Torbay; and his army, thirteen thousand men strong, entered Exeter amidst the shouts of its citizens. His coming had not been looked for in the West, and for a week no great landowner joined him. But nobles and squires soon flocked to his camp, and the adhesion of Plymouth secured his rear. Insurrection broke out in Scotland. Danby, dashing at the head of a hundred horsemen into York, gave the signal for a rising. The militia met his appeal with shouts of "A free Parliament and the Protestant religion!" Peers and gentry flocked to his standard; and a march on Nottingham united his forces to those under Devonshire, who had mustered at Derby the great lords of the midland and eastern counties. Everywhere the revolt was triumphant. The garrison of Hull declared for a free Parliament. The Duke of Norfolk appeared at the head of three hundred gentlemen in the market-place at Norwich. At Oxford townsmen and gownsmen greeted Lord Lovelace with uproarious welcome. Bristol

threw open its gates to the Prince of Orange, who advanced steadily on Salisbury, where James had mustered his forces. But the King's army, broken by dissensions and mutual suspicions among its leaders, fell back in disorder; and the desertion of Lord Churchill was followed by that of so many other officers that James abandoned the struggle in despair. He fled to London to hear that his daughter Anne had left St. James's to join Danby at Nottingham. "God help me," cried the wretched King, "for my own children have forsaken me!" His spirit was utterly broken; and though he promised to call the Houses together, and despatched commissioners to Hungerford to treat with William on the terms of a free Parliament, in his heart he had resolved on flight. Parliament, he said to the few who still clung to him, would force on him concessions he could not endure; and he only waited for news of the escape of his wife and child to make his way to the Isle of Sheppey, where a hoy lay ready to carry him to France. Some rough fishermen, who took him for a Jesuit, prevented his escape, and a troop of Life Guards brought him back in safety to London; but it was the policy of William and his advisers to further a flight, which removed their chief difficulty out of the way. It would have been hard to depose James had he remained, and perilous to keep him prisoner; but the entry of the Dutch troops into London, the silence of the Prince, and an order to leave St. James filled the King with fresh terrors, and, taking advantage of the means of escape which were almost openly placed at his disposal, James a second time quitted London and embarked on the 23d of December unhindered for France.

Before flying James had burnt most of the writs convoking the new Parliament, had disbanded his army, and destroyed so far as he could all means of government. For a few days there was a wild burst of panic and outrage in London, but the orderly instinct of the people soon reasserted itself. The Lords who were at the moment in London provided on their own authority as Privy Councillors for the more pressing needs of administration, and resigned their authority into William's hands on his arrival. The difficulty which arose from the absence of any person legally authorized to call Parliament together was got over by convoking the House of Peers, and forming a second body of all members who had sat in the Commons in the reign of Charles the Second, with the Aldermen and Common

Councillors of London. Both bodies requested William to take on himself the provisional government of the kingdom, and to issue circular letters inviting the electors of every town and county to send up representatives to a Convention which met in January, 1689. In the new Convention both Houses were found equally resolved against any recall of or negotiation with the fallen King. They were united in entrusting a provisional authority to the Prince of Orange. But with this step their unanimity ended. The Whigs, who formed a majority in the Commons, voted a resolution which, illogical and inconsistent as it seemed, was well adapted to unite in its favor every element of the opposition to James: The Churchman who was simply scared by his bigotry, the Tory who doubted the right of a nation to depose its King, the Whig who held the theory of a contract between King and People. They voted that King James, "having endeavored to subvert the constitution of this kingdom by breaking the original contract between King and People, and by the advice of Jesuits and other wicked persons having violated the fundamental laws, and having withdrawn himself out of the kingdom, has abdicated the Government, and that the throne is thereby vacant." But in the Lords, where the Tories were still in the ascendant, the resolution was fiercely debated. Archbishop Sancroft with the high Tories held that no crime could bring about a forfeiture of the crown, and that James still remained King, but that his tyranny had given the nation a right to withdraw from him the actual exercise of govment and to entrust his functions to a Regency. The moderate Tories under Danby's guidance admitted that James had ceased to be King, but denied that the throne could be vacant, and contended that from the moment of his abdication the sovereignty vested in his daughter Mary. It was in vain that the eloquence of Halifax backed the Whig peers in struggling for the resolution of the Commons as it stood. The plan of a Regency was lost by a single vote, and Danby's scheme was adopted by a large majority. But both the Tory courses found a sudden obstacle in William. He declined to be Regent. He had no mind, he said to Danby, to be his wife's gentleman-usher. Mary, on the other hand, refused to accept the crown save in conjunction with her husband. The two declarations put an end to the question. It was agreed that William and Mary should be acknowledged as joint sovereigns, but that the actual administration should rest

with William alone. A Parliamentary Committee, in which the most active member was John Somers, a young lawyer who had distinguished himself in the trial of the Bishops and who was destined to play a great part in later history, drew up a Declaration of Rights which was presented on February 13th to William and Mary by the two Houses in the banqueting-room at Whitehall. It recited the misgovernment of James, his abdication, and the resolve of the Lords and Commons to assert the ancient rights and liberties of English subjects. It condemned as illegal his establishment of an ecclesiastical commission, and his raising an army without Parliamentary sanction. It denied the right of any king to suspend or dispense with laws, or to exact money, save by consent of Parliament. It asserted for the subject a right to petition, to a free choice of representatives in Parliament, and to a pure and merciful administration of justice. It declared the right of both Houses to liberty of debate. It demanded securities for the free exercise of their religion by all Protestants, and bound the new sovereign to maintain the Protestant religion and the law and liberties of the realm. In full faith that these principles would be accepted and maintained by William and Mary, it ended with declaring the Prince and Princess of Orange King and Queen of England. At the close of the Declaration, Halifax, in the name of the Estates of the Realm, prayed them to receive the crown. William accepted the offer in his own name and his wife's and declared in a few words the resolve of both to maintain the laws and to govern by advice of Parliament.

Section VIII.—The Grand Alliance, 1689—1697.*

The blunder of Louis in choosing Germany instead of Holland for his point of attack was all but atoned for by the brilliant successes with which he opened the war. The whole country west of the Rhine was soon in his hands; his armies were masters of the Palatinate, and penetrated even to Wurtemberg. His hopes had never been higher than at the moment when the arrival of James at St. Germain dashed all hope to the ground. Louis was at once thrown back on a war of defence, and the brutal ravages which marked the retreat of his armies from the

**Authorities.*—As before.

Rhine revealed the bitterness with which his pride stooped to the necessity. The Palatinate was turned into a desert. The same ruin fell on the stately palace of the Elector at Heidelberg, on the venerable tombs of the Emperors at Speyer, on the town of the trader, on the hut of the vine-dresser. In accepting the English throne William had been moved not so much by personal ambition as by the prospect of firmly knitting together England and Holland, the two great Protestant powers whose fleets held the mastery of the sea, as his diplomacy had knit all Germany together a year before in the Treaty of Augsburg. But the advance from such a union to the formation of the European alliance against France was still delayed by the reluctance of the two branches of the House of Austria in Germany and Spain to league with Protestant States against a Catholic King, while England cared little to join in an attack on France with the view of saving the liberties of Europe. All hesitation, however, passed away when the reception of James as still King of England at St. Germain gave England just ground for a declaration of war, a step in which it was soon followed by Holland, and the two countries at once agreed to stand by one another in their struggle against France. The adhesion of Spain and the Court of Vienna in 1689 to this agreement completed the Grand Alliance which William had designed; and when Savoy joined the allies France found herself girt in on every side save that of Switzerland with a ring of foes. The Scandinavian kingdoms alone stood aloof from the confederacy of Europe, and their neutrality was unfriendly to France. Louis was left without a single ally save the Turk; but the energy and quickness of movement which sprang from the concentration of the power of France in a single hand still left the contest an equal one. The Empire was slow to move; the Court of Vienna was distracted by a war with the Turks; Spain was all but powerless; Holland and England were alone earnest in the struggle, and England could as yet give little aid in the war. One English brigade, indeed, formed from the regiments raised by James, joined the Dutch army on the Sambre, and distinguished itself under Churchill, who had been rewarded for his treason by the title of Earl of Marlborough, in a brisk skirmish with the enemy at Walcourt. But William had as yet grave work to do at home.

In England not a sword has been drawn for James. In Scot-

land his tyranny had been yet greater than in England, and so far as the Lowlands went the fall of his tyranny was as rapid and complete. No sooner had he called his troops southward to meet William's invasion than Edinburgh rose in revolt. The western peasants were at once up in arms, and the Episcopalian clergy who had been the instruments of the Stuart misgovernment ever since the Restoration were rabbled and driven from their parsonages in every parish. The news of these disorders forced William to act, though he was without a show of legal authority over Scotland. On the advice of the Scotch Lords present in London, he ventured to summon a Convention similar to that which had been summoned in England, and on his own responsibility to set aside the laws which excluded Presbyterians from the Scotch Parliament. This Convention resolved that James had forfeited the crown by misgovernment, and offered it to William and Mary. The offer was accompanied by a Claim of Right framed on the model of the Declaration of Rights to which they had consented in England, but closing with a demand for the abolition of Prelacy. Both crown and claim were accepted, and the arrival of the Scotch regiments which William had brought from Holland gave strength to the new Government. Its strength was to be roughly tested. John Graham of Claverhouse, whose cruelties in the persecution of the Western Covenanters had been rewarded by high command in the Scotch army, and the title of Viscount Dundee, withdrew with a few troopers from Edinburgh to the Highlands, and appealed to the clans. In the Highlands nothing was known of English government or misgovernment: all that the revolution meant to a Highlander was the restoration of the House of Argyll. To many of the clans it meant the restoration of lands which had been granted them on the Earl's attainder; and the Macdonalds, the Macleans, the Camerons, were as ready to join Dundee in fighting the Campbells and the Government which upheld them as they had been ready to join Montrose in the same cause forty years before. They were soon in arms. As William's Scotch regiments under General Mackay climbed the pass of Killiecrankie, Dundee charged them at the head of three thousand clansmen and swept them in headlong rout down the glen. But his death in the moment of victory broke the only bond which held the Highlanders

together, and in a few weeks the host which had spread terror through the Lowlands melted helplessly away. In the next summer Mackay was able to build the strong post of Fort William in the very heart of the disaffected country, and his offers of money and pardon brought about the submission of the clans. Sir John Dalrymple, the Master of Stair, in whose hands the government of Scotland at this time mainly rested, had hoped that a refusal of the oath of allegiance would give grounds for a war of extermination, and free Scotland forever from its terror of the Highlanders. He had provided for the expected refusal by orders of a ruthless severity. "Your troops," he wrote to the officer in command, "will destroy entirely the country of Lochaber, Lochiel's lands, Keppoch's, Glengarry's, and Glencoe's. Your powers shall be large enough. I hope the soldiers will not trouble the Government with prisoners." But his hopes were disappointed by the readiness with which the clans accepted the offers of the Government. All submitted in good time save Macdonald of Glencoe, whose pride delayed his taking of the oath till six days after the latest date fixed by the proclamation. Foiled in his larger hopes of destruction, Dalrymple seized eagerly on the pretext given by Macdonald, and an order "for the extirpation of that sect of robbers" was laid before William and received the royal signature. "The work," wrote the Master of Stair to Colonel Hamilton, who undertook it, "must be secret and sudden." The troops were chosen from among the Campbells, the deadly foes of the clansmen of Glencoe, and quartered peacefully among the Macdonalds for twelve days, till all suspicion of their errand disappeared. At daybreak they fell on their hosts, and in a few moments thirty of the clansfolk lay dead in the snow. The rest, sheltered by a storm, escaped to the mountains to perish for the most part of cold and hunger. "The only thing I regret," said the Master of Stair when the news reached him, "is that any got away." Whatever horror the Massacre of Glencoe has roused in later days, few save Dalrymple knew of it at the time. The peace of the Highlands enabled the work of reorganization to go on quietly at Edinburgh. In accepting the Claim of Right with its repudiation of Prelacy, William had in effect restored the Presbyterian Church, and its restoration was accompanied by the revival of the Westminster Confession

as a standard of faith, and by the passing of an Act which abolished lay patronage. Against the Toleration Act which the King proposed, the Scotch Parliament stood firm. But the King was as firm in his purpose as the Parliament. So long as he reigned, William declared in memorable words, there should be no persecution for conscience's sake. "We never could be of that mind that violence was suited to the advancing of true religion, nor do we intend that our authority shall ever be a tool to the irregular passions of any party."

It was not in Scotland, however, but in Ireland, that James and Louis hoped to arrest William's progress. In the middle of his reign, when his chief aim was to provide against the renewed depression of his fellow religionists at his death by any Protestant successor, James had resolved (if we may trust the statement of the French ambassador) to place Ireland in such a position of independence that she might serve as a refuge for his Catholic subjects. Lord Clarendon was dismissed from the Lord-Lieutenancy and succeeded in the charge of the island by the Catholic Earl of Tyrconnell. The new governor, who was raised to a dukedom, went roughly to work. Every Englishman was turned out of office. Every Judge, every Privy Councillor, every Mayor and Alderman of a borough was required to be a Catholic and an Irishman. The Irish army, raised to the number of fifty thousand men and purged of its Protestant soldiers, was entrusted to Catholic officers. In a few months the English ascendency was overthrown, and the life and fortune of the English settlers were at the mercy of the natives on whom they had trampled since Cromwell's day. The King's flight and the agitation among the native Irish at the news spread panic therefore through the island. Another massacre was believed to be at hand; and fifteen hundred Protestant families, chiefly from the south, fled in terror over sea. The Protestants of the north on the other hand drew together at Enniskillen and Londonderry, and prepared for self-defence. The outbreak, however, was still delayed, and for two months Tyrconnell intrigued with William's Government. But his aim was simply to gain time. He was in fact inviting James to return to Ireland, and at the news of his coming with officers, ammunition, and a supply of money provided by the French King, Tyrconnell threw off the mask. A flag was hoisted over Dublin Castle, with

the words embroidered on its folds "Now or Never." The signal called every Catholic to arms. The maddened natives flung themselves on the plunder which their masters had left, and in a few weeks havoc was done, the French envoy told Louis, which it would take years to repair. Meanwhile James sailed from France to Kinsale. His aim was to carry out an invasion of England with the fifty thousand men that Tyrconnell was said to have at his disposal. But his hopes were ruined by the war of races which had broken out. To Tyrconnell and the Irish leaders the King's plans were utterly distasteful. Their policy was that of Ireland for the Irish, and the first step was to drive out the Englishmen who still stood at bay in Ulster. Half of Tyrconnell's army therefore had been sent against Londonderry, where the bulk of the fugitives found shelter behind a weak wall, manned by a few old guns, and destitute even of a ditch. But the seven thousand desperate Englishmen behind the wall made up for its weakness. So fierce were their sallies, so crushing the repulse of his attack, that the King's general, Hamilton, at last turned the siege into a blockade. The Protestants died of hunger in the streets, and of the fever which comes of hunger, but the cry of the town was still "No Surrender." The siege had lasted a hundred and five days, and only two days' food remained in Londonderry, when on the 28th of July an English ship broke the boom across the river, and the besiegers sullenly withdrew. Their defeat was turned into a rout by the men of Enniskillen, who struggled through a bog to charge an Irish force of double their number at Newtown Butler, and drove horse and foot before them in a panic which soon spread through Hamilton's whole army. The routed soldiers fell back on Dublin, where James lay helpless in the hands of the frenzied Parliament which he had summoned. Every member returned was an Irishman and a Catholic, and their one aim was to undo the successive confiscations which had given the soil to English settlers and to get back Ireland for the Irish. The Act of Settlement on which all title to property rested was at once repealed in spite of the King's reluctance. Three thousand Protestants of name and fortune were massed together in the hugest Bill of Attainder which the world has seen. In spite of James's promise of religious freedom, the Protestant clergy were driven from their parsonages, Fellows

and scholars were turned out of Trinity College, and the French envoy, the Count of Avaux, dared even to propose that if any Protestant rising took place on the English descent, as was expected, it should be met by a general massacre of the Protestants who still lingered in the districts which had submitted to James. To his credit the King shrank horror-struck from the proposal. "I cannot be so cruel," he said, "as to cut their throats while they live peaceably under my government." "Mercy to Protestants," was the cold reply, "is cruelty to Catholics."

Through the long agony of Londonderry, through the proscription and bloodshed of the new Irish rule, William was forced to look helplessly on. The best troops in the army which had been mustered at Hounslow had been sent with Marlborough to the Sambre; and the political embarrassments which grew up around the Government made it impossible to spare a man of those who remained. The great ends of the Revolution were indeed secured, even amidst the confusion and intrigue which we shall have to describe, by the common consent of all On the great questions of civil liberty Whig and Tory were now at one. The Declaration of Rights was turned into the Bill of Rights by the Convention, which had now become a Parliament, and the passing of this measure in 1689 restored to the monarchy the character which it had lost under the Tudors and the Stuarts. The right of the people through its representatives to depose the King, to change the order of succession, and to set on the throne whom they would was now established. All claim of Divine Right, or hereditary right independent of the law, was formally put an end to by the election of William and Mary. Since their day no English sovereign has been able to advance any claim to the crown save a claim which rested on a particular clause in a particular Act of Parliament. William, Mary, and Anne were sovereign simply by virtue of the Bill of Rights. George the First and his successors have been sovereigns solely by virtue of the Act of Settlement. An English monarch is now as much the creature of an Act of Parliament as the pettiest tax-gatherer in his realm. Nor was the older character of the kingship alone restored. The older constitution returned with it. Bitter experience had taught England the need of restoring to the Parliament its

absolute power over taxation. The grant of revenue for life to the last two kings had been the secret of their anti-national policy, and the first act of the new legislature was to restrict the grant of the royal revenue to a term of four years. William was bitterly galled by the provision. "The gentlemen of England trusted King James," he said, "who was an enemy of their religion and their laws, and they will not trust me, by whom their religion and their laws have been preserved." But the only change brought about in the Parliament by this burst of royal anger was a resolve henceforth to make the vote of supplies an annual one, a resolve which, in spite of the slight changes introduced by the next Tory Parliament, soon became an invariable rule. A change of almost as great importance established the control of Parliament over the army. The hatred to a standing army which had begun under Cromwell had only deepened under James; but with the continental war the existence of an army was a necessity. As yet, however, it was a force which had no legal existence. The soldier was simply an ordinary subject; there were no legal means of punishing strictly military offences or of providing for military discipline; and the assumed power of billeting soldiers in private houses had been taken away by the law. The difficulty both of Parliament and the army was met by the Mutiny Act. The powers requisite for discipline in the army were conferred by Parliament on its officers, and provision was made for the pay of the force, but both pay and disciplinary powers were granted only for a single year. The Mutiny Act, like the grant of supplies, has remained annual ever since the Revolution; and as it is impossible for the State to exist without supplies, or for the army to exist without discipline and pay, the annual assembly of Parliament has become a matter of absolute necessity. The greatest constitutional change which our history has witnessed was thus brought about in an indirect but perfectly efficient way. The dangers which experience had lately shown lay in the Parliament itself were met with far less skill. Under Charles, England had seen a Parliament, which had been returned in a moment of reaction, maintained without fresh election for eighteen years. A Triennial Bill, which limited the duration of a Parliament to three, was passed with little opposition, but fell before the dislike and veto of

William. To counteract the influence which a king might obtain by crowding the Commons with officials proved a yet harder task. A Place Bill, which excluded all persons in the employment of the State from a seat in Parliament, was defeated, and wisely defeated, in the Lords. The modern course of providing against a pressure from the Court or the administration by excluding all minor officials, but of preserving the hold of Parliament over the great officers of State by admitting them into its body, seems as yet to have occurred to nobody. It is equally strange that while vindicating its right of Parliamentary control over the public revenue and the army, the Bill of Rights should have left by its silence the control of trade to the Crown. It was only a few years later, in the discussions on the charter granted to the East India Company, that the Houses silently claimed and obtained the right of regulating English commerce.

The religious results of the Revolution were hardly less weighty than the political. In the common struggle against Catholicism Churchman and Nonconformist had found themselves, as we have seen, strangely at one; and schemes of Comprehension became suddenly popular. But with the fall of James the union of the two bodies abruptly ceased; and the establishment of a Presbyterian Church in Scotland, together with the "rabbling" of the Episcopalian clergy in its western shires, revived the old bitterness of the clergy towards the dissidents. The Convocation rejected the scheme of the Latitudinarians for such modifications of the Prayer-book as would render possible a return of the Nonconformists, and a Comprehension Bill which was introduced into Parliament failed to pass in spite of the King's strenuous support. William's attempt to partially admit Dissenters to civil equality by a repeal of the Corporation Act proved equally fruitless; but the passing of a Toleration Act in 1689 practically established freedom of worship. Whatever the religious effect of the failure of the Latitudinarian schemes may have been, its political effect has been of the highest value. At no time had the Church been so strong or so popular as at the Revolution, and the reconciliation of the Nonconformists would have doubled its strength. It is doubtful whether the disinclination to all political change which has characterized it during the last two hundred years would have been affected

by such a change; but it is certain that the power of opposition which it had wielded would have been enormously increased. As it was, the Toleration Act established a group of religious bodies whose religious opposition to the Church forced them to support the measures of progress which the Church opposed. With religious forces on the one side and on the other England has escaped the great stumbling-block in the way of nations where the cause of religion has become identified with that of political reaction. A secession from within its own ranks weakened the Church still more. The doctrine of Divine Right had a strong hold on the body of the clergy, though they had been driven from their other favorite doctrine of passive obedience, and the requirement of the oath of allegiance to the new sovereigns from all persons in public functions was resented as an intolerable wrong by almost every parson. Sancroft, the Archbishop of Canterbury, with a few prelates and a large number of the higher clergy, absolutely refused the oath, treated all who took it as schismatics, and on their deprivation by Act of Parliament regarded themselves and their adherents, who were known as Nonjurors, as the only members of the true Church of England. The bulk of the clergy bowed to necessity, but their bitterness against the new Government was fanned into a flame by the religious policy announced in this assertion of the supremacy of Parliament over the Church, and the deposition of bishops by an act of the legislature. The new prelates, such as Tillotson, the Archbishop of Canterbury, and Burnet, Bishop of Salisbury, were men of learning and piety; but it was only among Whigs and Latitudinarians that William and his successors could find friends among the clergy, and it was mainly to these that they were driven to entrust the higher offices of the Church. The result was a severance between the higher dignitaries and the mass of the clergy which broke the strength of the Church; and till the time of George the Third its fiercest strife was waged within its own ranks. But the resentment at the measure which brought the strife about already added to the difficulties which William had to encounter.

Yet greater difficulties arose from the temper of his Parliament. In the Commons the bulk of the members were Whigs, and their first aim was to redress the wrongs which the Whig

party had suffered during the last two reigns. The attainder of Lord Russell was reversed. The judgments against Sidney, Cornish, and Alice Lisle were annulled. In spite of the opinion of the judges that the sentence on Titus Oates had been against law, the Lords refused to reverse it, but even Oates received a pardon and a pension. The Whigs, however, wanted not merely the redress of wrongs, but the punishment of the wrong-doers. Whig and Tory had been united, indeed, by the tyranny of James; both parties had shared in the Revolution, and William had striven to prolong their union by joining the leaders of both in his first Ministry. He named the Tory Earl of Danbury Lord President, made the Whig Earl of Shrewsbury Secretary of State, and gave the Privy Seal to Lord Halifax, a trimmer between the one party and the other. But save in a moment of common oppression or common danger union was impossible. The Whigs clamored for the punishment of Tories who had joined in the illegal acts of Charles and of James, and refused to pass the Bill of General Indemnity which William laid before them. William on the other hand was resolved that no bloodshed or proscription should follow the revolution which had placed him on the throne. His temper was averse from persecution; he had no great love for either of the battling parties; and above all he saw that internal strife would be fatal to the effective prosecution of the war. While the cares of his new throne were chaining him to England, the confederacy of which he was the guiding spirit was proving too slow and too loosely compacted to cope with the swift and resolute movements of France. The armies of Louis had fallen back within their own borders, but only to turn fiercely at bay. Even the junction of the English and Dutch fleets failed to assure them the mastery of the seas. The English navy was paralyzed by the corruption which prevailed in the public service, as well as by the sloth and incapacity of its commander. The services of Admiral Herbert at the Revolution had been rewarded by the Earldom of Torrington and the command of the fleet; but his indolence suffered the seas to be swept by French privateers, and his want of seamanship was shown in an indecisive engagement with a French squadron in Bantry Bay. Meanwhile Louis was straining every nerve to win the command of the Channel; the French dockyards were turning out ship

after ship, and the galleys of the Mediterranean fleet were brought round to reinforce the fleet at Brest. A French victory off the English coast would have brought serious political danger, for the reaction of popular feeling which had begun in favor of James had been increased by the pressure of the war, by the taxation, by the expulsion of the Non-jurors and the discontent of the clergy, by the panic of the Tories at the spirit of vengeance which broke out among the triumphant Whigs, and above all by the presence of James in Ireland. A new party, that of the Jacobites or adherents of King James, was just forming; and it was feared that a Jacobite rising would follow the appearance of a French fleet on the coast. In such a state of affairs William judged rightly that to yield to the Whig thirst for vengeance would have been to ruin his cause. He dissolved the Parliament, which had refused to pass a Bill of Indemnity for all political offences, and called a new one to meet in March. The result of the election proved that he had only expressed the general temper of the nation. The boroughs had been alienated from the Whigs by their refusal to pass the Indemnity, and their attempts to secure the Corporations for their own party; while in the counties parson after parson led his flock to the poll against the Whigs. In the new Parliament the bulk of the members proved Tories. William accepted the resignation of the more violent Whigs among his councillors, and placed Danby at the head of affairs. In May the Houses gave their assent to the Act of Grace. The King's aim in this sudden change of front was not only to meet the change in the national spirit, but to secure a momentary lull in English faction which would suffer him to strike at the rebellion in Ireland. While James was King in Dublin it was hopeless to crush treason at home; and so urgent was the danger, so precious every moment in the present juncture of affairs, that William could trust no one to bring the work as sharply to an end as was needful save himself.

In the autumn of the year 1689 the Duke of Schomberg, an exiled Huguenot who had followed William to England, had been sent with a small force to Ulster, but his landing had only roused Ireland to a fresh enthusiasm. The ranks of the Irish army were filled up at once, and James was able to face the Duke at Drogheda with a force double that of his

opponent. Schomberg, whose men were all raw recruits whom it was hardly possible to trust at such odds in the field, entrenched himself at Dundalk, in a camp where pestilence soon swept off half his men, till winter parted the two armies. During the next six months James, whose treasury was utterly exhausted strove to fill it by a coinage of brass money, while his soldiers subsisted by sheer plunder. William meanwhile was toiling hard on the other side of the Channel to bring the Irish war to an end. Schomberg was strengthened during the winter with men and stores, and when the spring came his force reached thirty thousand men. Louis too felt the importance of the coming struggle; and seven thousand picked Frenchmen, under the Count of Lauzun, were despatched to reinforce the army of James. They had hardly arrived when William himself landed at Carrickfergus, and pushed rapidly to the south. His columns soon caught sight of the Irish forces, posted strongly behind the Boyne. "I am glad to see you, gentlemen," William cried with a burst of delight; "and if you escape me now the fault will be mine." Early next morning the whole English army plunged into the river. The Irish foot broke in a sudden panic, but the horse made so gallant a stand that Schomberg fell in repulsing its charge, and for a time the English centre was held in check. With the arrival of William, however, at the head of the left wing all was over. James, who had throughout been striving to secure the withdrawal of his troops rather than frankly to meet William's onset, forsook his troops as they fell back in retreat upon Dublin, and took ship at Kinsale for France.

But though the beaten army was forced by William's pursuit to abandon the capital, it was still resolute to fight. The incapacity of the Stuart sovereign moved the scorn even of his followers. "Change kings with us," an Irish officer replied to an Englishman who taunted him with the panic of the Boyne, "change kings with us and we will fight you again." They did better in fighting without a king. The French, indeed, withdrew scornfully from the routed army as it stood at bay beneath the walls of Limerick. "Do you call these ramparts?" sneered Lauzun; "the English will need no cannon; they may batter them down with roasted apples." But twenty thousand men remained with Sarsfield, a brave and skilful officer who had seen service in England and

abroad; and his daring surprise of the English ammunition train, his repulse of the desperate attempt to storm the town, and the approach of the winter, forced William to raise the siege. The course of the war abroad recalled him to England, and he left his work to one who was quietly proving himself a master in the art of war. Churchill, now Earl of Marlborough, had been recalled from Flanders to command a division which landed in the south of Ireland. Only a few days remained before the operations were interrupted by the coming of winter, but the few days were turned to good account. Cork, with five thousand men behind its walls, was taken in forty-eight hours. Kinsale a few days later shared the fate of Cork. Winter indeed left Connaught and the greater part of Munster in Irish hands; the French force remained untouched, and the coming of a new French general, St. Ruth, with arms and supplies encouraged the insurgents. But the summer of 1691 had hardly opened when Ginkell, the new English general, by the seizure of Athlone forced on a battle with the combined French and Irish forces at Aughrim, in which St. Ruth fell on the field and his army was utterly broken. The defeat left Limerick alone in its revolt, and even Sarsfield bowed to the necessity of a surrender. Two treaties were drawn up between the Irish and English generals. By the first it was stipulated that the Catholics of Ireland should enjoy such privileges in the exercise of their religion as were consistent with law, or as they had enjoyed in the reign of Charles the Second. The Crown pledged itself also to summon a Parliament as soon as possible, and to endeavor to procure to the good Roman Catholics security "from any disturbance upon the account of the said religion." By the military treaty those of Sarsfield's soldiers who would were suffered to follow him to France; and ten thousand men, the whole of his force, chose exile rather than life in a land where all hope of national freedom was lost. When the wild cry of the women who stood watching their departure was hushed, the silence of death settled down upon Ireland. For a hundred years the country remained at peace, but the peace was a peace of despair. The most terrible legal tyranny under which a nation has ever groaned avenged the rising under Tyrconnell. The conquered people, in Swift's bitter words of contempt, became "hewers of wood and drawers of water"

to their conquerors. Though local risings of these serfs perpetually spread terror among the English settlers, all dream of a national revolt passed away; and till the eve of the French Revolution Ireland ceased to be a source of political danger to England.

Short as the struggle of Ireland had been, it had served Louis well, for while William was busy at the Boyne a series of brilliant successes was restoring the fortunes of France. In Flanders the Duke of Luxembourg won the victory of Fleurus. In Italy Marshal Catinat defeated the Duke of Savoy. A success of even greater moment, the last victory which France was fated to win at sea, placed for an instant the very throne of William in peril. William never showed a cooler courage than in quitting England to fight James in Ireland at a moment when the Jacobites were only looking for the appearance of a French fleet on the coast to rise in revolt. He was hardly on his way in fact when Tourville, the French admiral, put to sea with strict orders to fight. He was met by the English and Dutch fleet at Beachy Head, and the Dutch division at once engaged. Though utterly outnumbered, it fought stubbornly in hope of Herbert's aid; but Herbert, whether from cowardice or treason, looked idly on while his allies were crushed, and withdrew at nightfall to seek shelter in the Thames. The danger was as great as the shame, for Tourville's victory left him master of the Channel, and his presence off the coast of Devon invited the Jacobites to revolt. But whatever the discontent of Tories and Non-jurors against William might be, all signs of it vanished with the landing of the French. The burning of Teignmouth by Tourville's sailors called the whole coast to arms; and the news of the Boyne put an end to all dreams of a rising in favor of James. The natural reaction against a cause which looked for foreign aid gave a new strength for the moment to William in England; but ill luck still hung around the Grand Alliance. So urgent was the need for his presence abroad that William left, as we have seen, his work in Ireland undone, and crossed in the spring of 1691 to Flanders. It was the first time since the days of Henry the Eighth that an English king had appeared on the Continent at the head of an English army. But the slowness of the allies again baffled William's hopes. He was forced to look on with a small army while a hundred

thousand Frenchmen closed suddenly around Mons, the strongest fortress of the Netherlands, and made themselves masters of it in the presence of Louis. The humiliation was great, and for the moment all trust in William's fortune faded away. In England the blow was felt more heavily than elsewhere. The Jacobite hopes which had been crushed by the indignation at Tourville's descent woke up to a fresh life. Leading Tories, such as Lord Clarendon and Lord Dartmouth, opened communication with James; and some of the leading Whigs, with the Earl of Shrewsbury at their head, angered at what they regarded as William's ingratitude, followed them in their course. In Lord Marlborough's mind the state of affairs raised hopes of a double treason. His design was to bring about a revolt which would drive William from the throne without replacing James, and give the crown to his daughter Anne, whose affection for Marlborough's wife would place the real government of England in his hands. A yet greater danger lay in the treason of Admiral Russell, who had succeeded Torrington in command of the fleet. Russell's defection would have removed the one obstacle to a new attempt which James was resolved to make for the recovery of his throne, and which Louis had been brought to support. In the beginning of 1692 an army of thirty thousand troops was quartered in Normandy in readiness for a descent on the English coast. Transports were provided for their passage, and Tourville was ordered to cover it with the French fleet at Brest. Though Russell had twice as many ships as his opponent, the belief in his purpose of betraying William's cause was so strong that Louis ordered Tourville to engage the allied fleets at any disadvantage. But whatever Russell's intrigues may have meant, he was no Herbert. "Do not think I will let the French triumph over us in our own seas," he warned his Jacobite correspondents. "If I meet them I will fight them, even though King James were on board." When the allied fleets met the French off the heights of Barfleur his fierce attack proved Russell true to his word. Tourville's fifty vessels were no match for the ninety ships of the allies, and after five hours of a brave struggle the French were forced to fly along the rocky coast of the Cotentin. Twenty-two of their vessels reached St. Malo; thirteen anchored with Tourville in the bays of Cherbourg and La Hogue; but

their pursuers were soon upon them, and in a bold attack the English boats burnt ship after ship under the eyes of the French army. All dread of the invasion was at once at an end; and the throne of William was secured by the detection and suppression of the Jacobite conspiracy at home which the invasion was intended to support. But the overthrow of the Jacobite hopes was the least result of the victory of La Hogue. France ceased from that moment to exist as a great naval power; for though her fleet was soon recruited to its former strength, the confidence of her sailors was lost, and not even Tourville ventured again to tempt in battle the fortune of the seas. A new hope, too, dawned on the Grand Alliance. The spell of French triumph was broken. Namur indeed surrendered to Louis, and the Duke of Luxembourg maintained the glory of the French arms by a victory over William at Steinkirk. But the battle was a useless butchery in which the conquerors lost as many men as the conquered. France felt herself disheartened and exhausted by the vastness of her efforts. The public misery was extreme. "The country," Fénelon wrote frankly to Louis, "is a vast hospital." In 1693 the campaign of Louis in the Netherlands proved a fruitless one, and Luxembourg was hardly able to beat off the fierce attack of William at Neerwinden. For the first time in his long career of prosperity Louis bent his pride to seek peace at the sacrifice of his conquests, and though the effort was vain it told that the daring hopes of French ambition were at an end, and that the work of the Grand Alliance was practically done.

In outer seeming, the Revolution of 1688 had only transferred the sovereignty over England from James to William and Mary. In actual fact it had given a powerful and decisive impulse to the great constitutional progress which was transferring the sovereignty from the King to the House of Commons. From the moment when its sole right to tax the nation was established by the Bill of Rights, and when its own resolve settled the practice of granting none but annual supplies to the Crown, the House of Commons became the supreme power in the State. It was impossible permanently to suspend its sittings, or in the long run to oppose its will, when either course must end in leaving the Government penniless, in breaking up the army and navy, and in suspending the public

service. But though the constitutional change was complete, the machinery of government was far from having adapted itself to the new conditions of political life which such a change brought about. However powerful the will of the House of Commons might be, it had no means of bringing its will directly to bear upon the conduct of public affairs. The Ministers who had charge of them were not its servants, but the servants of the Crown; it was from the King that they looked for direction, and to the King that they held themselves responsible. By impeachment or more indirect means the Commons could force a King to remove a minister who contradicted their will; but they had no constitutional power to replace the fallen statesman by a Minister who would carry out their will. The result was the growth of a temper in the Lower House which drove William and his Ministers to despair. It became as corrupt, as jealous of power, as fickle in its resolves and factious in spirit, as bodies always become whose consciousness of the possession of power is untempered by a corresponding consciousness of the practical difficulties or the moral responsibilities of the power which they possess. It grumbled at the ill-success of the war, at the suffering of the merchants, at the discontent of the Churchmen; and it blamed the Crown and its Ministers for all at which it grumbled. But it was hard to find out what policy or measures it would have preferred. Its mood changed, as William bitterly complained, with every hour. It was, in fact, without the guidance of recognized leaders, without adequate information, and destitute of that organization out of which alone a definite policy can come. Nothing better proves the inborn political capacity of the English mind than that it should at once have found a simple and effective solution of such a difficulty as this. The credit of the solution belongs to a man whose political character was of the lowest type. Robert, Earl of Sunderland, had been a minister in the later days of Charles the Second; and he had remained Minister through almost all the reign of James. He had held office at last only by compliance with the worst tyranny of his master, and by a feigned conversion to the Roman Catholic faith; but the ruin of James was no sooner certain than he had secured pardon and protection from William by the betrayal of the master to whom he had sacrificed his conscience and his

honor. Since the Revolution Sunderland had striven only to escape public observation in a country retirement, but at this crisis he came secretly forward to bring his unequalled sagacity to the aid of the King. His counsel was to recognize practically the new power of the Commons by choosing the Ministers of the Crown exclusively from among the members of the party which was strongest in the Lower House. As yet no Ministry in the modern sense of the term had existed. Each great officer of state, Treasurer or Secretary or Lord Privy Seal, had in theory been independent of his fellow-officers; each was the "King's servant" and responsible for the discharge of his special duties to the King alone. From time to time one Minister, like Clarendon, might tower above the rest and give a general direction to the whole course of government, but the predominance was merely personal and never permanent; and even in such a case there were colleagues who were ready to oppose or even impeach the statesman who overshadowed them. It was common for a King to choose or dismiss a single Minister without any communication with the rest; and so far was even William from aiming at ministerial unity, that he had striven to reproduce in the Cabinet itself the balance of parties which prevailed outside it.

Sunderland's plan aimed at replacing these independent Ministers by a homogeneous Ministry, chosen from the same party, representing the same sentiments, and bound together for common action by a sense of responsibility and loyalty to the party to which it belonged. Not only would such a plan secure a unity of administration which had been unknown till then, but it gave an organization to the House of Commons which it had never had before. The Ministers who were representatives of the majority of its members became the natural leaders of the House. Small factions were drawn together into the two great parties which supported the Ministry of the Crown. Above all it brought about in the simplest possible way the solution of the problem which had so long vexed both King and Commons. The new Ministers ceased in all but name to be the King's servants. They became simply an executive Committee representing the will of the majority of the House of Commons, and capable of being easily set aside by it and replaced by a similar Com-

mittee whenever the balance of power shifted from one side of the House to the other.

Such was the origin of that system of representative government which has gone on from Sunderland's day to our own. But though William showed his own political genius in understanding and adopting Sunderland's plan, it was only slowly and tentatively that he ventured to carry it out in practice. In spite of the temporary reaction Sunderland believed that the balance of political power was really on the side of the Whigs. Not only were they the natural representatives of the principles of the Revolution, and the supporters of the war, but they stood far above their opponents in parliamentary and administrative talent. At their head stood a group of statesmen, whose close union in thought and action gained them the name of the Junto. Russell, as yet the most prominent of these, was the victor of La Hogue; John Somers was an advocate who had sprung into fame by his defence of the Seven Bishops; Lord Wharton was known as the most dexterous and unscrupulous of party managers; and Montague was fast making a reputation as the ablest of English financiers. In spite of such considerations, however, it is doubtful whether William would have thrown himself into the hands of a purely Whig Ministry but for the attitude which the Tories took towards the war. Exhausted as France was the war still languished, and the allies failed to win a single victory. Meanwhile English trade was all but ruined by the French privateers, and the nation stood aghast at the growth of taxation. The Tories, always cold in their support of the Grand Alliance, now became eager for peace. The Whigs, on the other hand, remained resolute in their support of the war. William, in whose mind the contest with France was the first object, was thus driven slowly to follow Sunderland's advice. Montague had already met the strain of the war by bringing forward a plan which had been previously suggested by a Scotchman, William Paterson, for the creation of a National Bank. While serving as an ordinary bank for the supply of capital, the Bank of England, as the new institution was called, was in reality an instrument for procuring loans from the people at large by the formal pledge of the State to repay the money advanced on the demand of the lender. A loan of £1,200,000 was thrown open to public subscription; and the

subscribers to it were formed into a chartered company in whose hands the negotiations of all after loans was placed. In ten days the list of subscribers was full. The discovery of the resources afforded by the national wealth revealed a fresh source of power; and the rapid growth of the National Debt, as the mass of these loans to the State came to be called, gave a new security against the return of the Stuarts, whose first work would have been the repudiation of the claims of the lenders or "fundholders." The evidence of the public credit gave strength to William abroad, while at home a new unity of action followed the change which Sunderland counselled and which was quietly carried out. One by one the Tory Ministers, already weakened by Montague's success, were replaced by members of the Junto. Russell went to the Admiralty; Somers was named Lord Keeper; Shrewsbury, Secretary of State; Montague, Chancellor of the Exchequer. Even before this change was completed its effect was felt. The House of Commons took a new tone. The Whig majority of its members, united and disciplined, moved quietly under the direction of their natural leaders, the Whig Ministers of the Crown. It was this which enabled William to face the shock which was given to his position by the death of Queen Mary. The renewed attacks of the Tories showed what fresh hopes had been raised by William's lonely position. The Parliament, however, whom the King had just conciliated by assenting at last to the Triennial Bill, went steadily with the Ministry; and its fidelity was rewarded by triumph abroad. In 1695 the alliance succeeded for the first time in winning a great triumph over France in the capture of Namur. The King skilfully took advantage of his victory to call a new Parliament, and its members at once showed their temper by a vigorous support of the war. The Houses, indeed, were no mere tools in William's hands. They forced him to resume prodigal grants of lands made to his Dutch favorites, and to remove his ministers in Scotland who had aided in a wild project for a Scotch colony on the Isthmus of Darien. They claimed a right to name members of the new Board of Trade, established for the regulation of commercial matters. They rejected a proposal, never henceforth to be revived, for a censorship of the Press. But there was no factious opposition. So strong was the Ministry that Mon-

tague was enabled to face the general distress that was caused for the moment by a reform of the currency, which had been reduced by clipping to far less than its nominal value; and in spite of the financial embarassments created by the reform, William was able to hold the French at bay.

But the war was fast drawing to a close. Louis was simply fighting to secure more favorable terms, and William, though he held that "the only way of treating with France is with our swords in our hands," was almost as eager as Louis for a peace. The defection of Savoy made it impossible to carry out the original aim of the Alliance, that of forcing France back to its position at the Treaty of Westphalia, and the question of the Spanish succession was drawing closer every day. The obstacles which were thrown in the way of an accommodation by Spain and the Empire were set aside in a private negotiation between William and Louis, and the year 1697 saw the conclusion of the Peace of Ryswick. In spite of failure and defeat in the field William's policy had won. The victories of France remained barren in the face of a United Europe; and her exhaustion forced her, for the first time since Richelieu's day, to consent to a disadvantageous peace. On the side of the Empire France withdrew from every annexation save that of Strasburg which she had made since the Treaty of Nimeguen, and Strasburg would have been restored but for the unhappy delays of the German negotiators. To Spain Louis restored Luxemburg and all the conquests he had made during the war in the Netherlands. The Duke of Lorraine was replaced in his dominions. A far more important provision in the peace pledged Louis to an abandonment of the Stuart cause and a recognition of William as King of England. For Europe in general the Peace of Ryswick was little more than a truce. But for England it was the close of a long and obstinate struggle and the opening of a new era of political history. It was the final and decisive defeat of the conspiracy which had gone on between Louis and the Stuarts ever since the Treaty of Dover, the conspiracy to turn England into a Roman Catholic country and into a dependency of France. But it was even more than this. It was the definite establishment of England as the centre of European resistance against all attempts to overthrow the balance of power.

Section IX.—Marlborough, 1698—1712.*

What had bowed the pride of Louis to the humiliating terms of the Peace of Ryswick was not so much the exhaustion of France as the need of preparing for a new and greater struggle. The death of the King of Spain, Charles the Second, was known to be at hand; and with him ended the male line of the Austrian princes, who for two hundred years had occupied the Spanish throne. How strangely Spain had fallen from its high estate in Europe the wars of Louis had abundantly shown, but so vast was the extent of its empire, so enormous the resources which still remained to it, that under a vigorous ruler men believed its old power would at once return. Its sovereign was still master of some of the noblest provinces of the Old World and the New, of Spain itself, of the Milanese, of Naples and Sicily, of the Netherlands, of Southern America, of the noble islands of the Spanish Main. To add such a dominion as this to the dominion either of Louis or of the Emperor would be to undo at a blow the work of European independence which William had wrought; and it was with a view to prevent either of these results that William freed his hands by the Peace of Ryswick. At this moment the claimants of the Spanish succession were three: the French Dauphin, a son of the Spanish King's eldest sister; the Electoral Prince of Bavaria, a grandson of his younger sister; and the Emperor, who was a son of Charles's aunt. In strict law—if there had been any law really applicable to the matter—the claim of the last was the strongest of the three; for the claim of the Dauphin was barred by an express renunciation of all right to the succession at his mother's marriage with Louis the Fourteenth, a renunciation which had been ratified at the Treaty of the Pyrenees; and a similar renunciation barred the claim of the Bavarian candi-

* *Authorities.*—Lord Macaulay's great work, which practically ends at the Peace of Ryswick, has been continued by Lord Stanhope ("History of England under Queen Anne") during this period. For Marlborough himself the main authority must be the Duke's biography by Archdeacon Coxe, with his "Despatches." The French side of the war and negotiations has been carefully given by M. Martin ("Histoire de France") in what is the most accurate and judicious portion of his work. Swift's Journal to Stella, and his political tracts and Bolingbroke's correspondence shew the character of the Tory opposition.

date. The claim of the Emperor was more remote in blood, but it was barred by no renunciation at all. William, however, was as resolute in the interests of Europe to repulse the claim of the Emperor as to repulse that of Louis; and it was the consciousness that the Austrian succession was inevitable if the war continued and Spain remained a member of the Grand Alliance, in arms against France and leagued with the Emperor, which made him suddenly conclude the Peace of Ryswick. Had England and Holland shared William's temper he would have insisted on the succession of the Electoral Prince to the whole Spanish dominions. But both were weary of war. In England the peace was at once followed by the reduction of the army at the demand of the House of Commons to fourteen thousand men; and a clamor had already begun for the disbanding even of these. It was necessary to bribe the two rival claimants to a waiver of their claims; and by the First Partition Treaty, concluded in 1698, between England, Holland, and France, the succession of the Electoral Prince was recognized on condition of the cession by Spain of his Italian possessions to his two rivals. The Milanese was to pass to the Emperor; the Two Sicilies, with the border province of Guipuzcoa, to France. But the arrangement was hardly concluded when the death of the Bavarian prince made the Treaty waste paper. Austria and France were left face to face, and a terrible struggle, in which the success of either would be equally fatal to the independence of Europe, seemed unavoidable. The peril was greater that the temper of England left William without the means of backing his policy by arms. The suffering which the war had caused to the merchant class, and the pressure of the debt and taxation it entailed, were waking every day a more bitter resentment in the people, and the general discontent avenged itself on William and the party who had backed his policy. The King's natural partiality to his Dutch favorites, the confidence he gave to Sunderland, his cold and sullen demeanor, his endeavors to maintain the standing army, robbed him of popularity. In the elections held at the close of 1698 a Tory majority pledged to peace was returned to the House of Commons. The Junto lost all hold on the new Parliament. The resignation of Montague and Russell was followed by the dismissal of the Whig ministry, and Somers and his friends were replaced by

an administration composed of moderate Tories, with Lords Rochester and Godolphin as its leading members. The fourteen thousand men who still remained in the army were cut down to seven. William's earnest entreaty could not turn the Parliament from its resolve to send his Dutch guards out of the country. The navy which had numbered forty thousand sailors during the war, was cut down to eight. How much William's hands were weakened by this peace-temper of England was shown by the Second Partition Treaty which was concluded between the two maritime powers and France. The demand of Louis that the Netherlands should be given to the Elector of Bavaria, whose political position left him a puppet in the French King's hands, was resisted. Spain, the Netherlands, and the Indies were assigned to the second son of the Emperor, the Archduke Charles of Austria. But the whole of the Spanish territories in Italy were now granted to France; and it was provided that Milan should be exchanged for Lorraine, whose Duke was to be summarily transferred to the new Duchy. If the Emperor persisted in his refusal to come into the Treaty, the share of his son was to pass to another unnamed prince, who was probably the Duke of Savoy.

The Emperor still protested, but his protest was of little moment so long as Louis and the two maritime powers held firmly together. Nor was the bitter resentment of Spain of more avail. The Spaniards cared little whether a French or an Austrian prince sat on the throne of Charles the Second, but their pride revolted against the dismemberment of the monarchy by the loss of its Italian dependencies. Even the dying King shared the anger of his subjects, and a will wrested from him by the factions which wrangled over his death-bed bequeathed the whole monarchy of Spain to a grandson of Louis, the Duke of Anjou, the second son of the Dauphin. The treaty of partition was so recent, and the risk of accepting this bequest so great, that Louis would hardly have resolved on it but for his belief that the temper of England must necessarily render William's opposition a fruitless one. Never in fact had England been so averse from war. So strong was the antipathy to William's foreign policy that men openly approved the French King's course. Hardly any one in England dreaded the succession of a boy who, French as he was, would as they believed soon be turned into a Spaniard by the

natural course of events. The succession of the Duke of Anjou was generally looked upon as far better than the increase of power which France would have derived from the cessions of the last Treaty of Partition, cessions which would have turned the Mediterranean, it was said, into a French lake, imperilled the English trade with the Levant and America, and raised France into a formidable power at sea. "It grieves me to the heart," William wrote bitterly, "that almost every one rejoices that France has preferred the Will to the Treaty." Astonished and angered as he was at his rival's breach of faith, he had no means of punishing it. The Duke of Anjou entered Madrid, and Louis proudly boasted that henceforth there were no Pyrenees. The life-work of William seemed undone. He knew himself to be dying. His cough was incessant, his eyes sunk and dead, his frame so weak that he could hardly get into his coach. But never had he shown himself so great. His courage rose with every difficulty. His temper, which had been heated by the personal affronts lavished on him through English faction, was hushed by a supreme effort of his will. His large and clear-sighted intellect looked through the temporary embarrassments of French diplomacy and English party strife to the great interests which he knew must in the end determine the course of European politics. Abroad and at home all seemed to go against him. For the moment he had no ally save Holland, for Spain was now united with Louis, while the attitude of Bavaria divided Germany and held the House of Austria in check. The Bavarian Elector, indeed, who had charge of the Spanish Netherlands and on whom William had counted, openly joined the French side from the first and proclaimed the Duke of Anjou as King in Brussels. In England the new Parliament was crowded with Tories who were resolute against war. The Tory Ministry pressed him to acknowledge the new King of Spain; and as even Holland did this, William was forced to submit. He could only count on the greed of Louis to help him, and he did not count in vain. The approval of the French King's action had sprung from the belief that he intended to leave Spain to the Spaniards under their new King. Bitter, too, as the strife of Whig and Tory might be in England, there were two things on which Whig and Tory were agreed. Neither would suffer France to occupy the Netherlands. Neither would

endure a French attack on the Protestant succession which the Revolution of 1688 had established. But the arrogance of Louis blinded him to the need of moderation in his hour of good-luck. In the name of his grandson he introduced French troops into the seven fortresses known as the Dutch barrier, and into Ostend and the coast-towns of Flanders. Even the Peace Parliament at once acquiesced in William's demand for their withdrawal, and authorized him to conclude a defensive alliance with Holland. The King's policy indeed was bitterly blamed, while the late ministers, Somers, Russell, and Montague (now become peers), were impeached for their share in the treaties. But outside the House of Commons the tide of national feeling rose as the designs of Louis grew clearer. He refused to allow the Dutch barrier to be re-established; and a great French fleet gathered in the Channel to support, it was believed, a fresh Jacobite descent, which was proposed by the ministers of James in a letter intercepted and laid before Parliament. Even the House of Commons took fire at this, and the fleet was raised to thirty thousand men, the army to ten thousand. Kent sent up a remonstrance against the factious measures by which the Tories still struggled against the King's policy, with a prayer that addresses might be turned into Bills of Supply; and William was encouraged by these signs of a change of temper to despatch an English force to Holland, and to conclude a secret treaty with the United Provinces for the recovery of the Netherlands from Louis, and for their transfer with the Milanese to the house of Austria as a means of counter-balancing the new power added to France. But England was still clinging desperately to a hope of peace, when Louis by a sudden act forced it into war. He had acknowledged William as King in the Peace of Ryswick, and pledged himself to oppose all attacks on his throne. He now entered the bed-chamber at St. Germain where James was breathing his last, and promised to acknowledge his son at his death as King of England, Scotland, and Ireland. The promise was in fact a declaration of war, and in a moment all England was at one in accepting the challenge. The issue Louis had raised was no longer a matter of European politics, but the question whether the work of the Revolution should be undone, and whether Catholicism and despotism should be replaced on the

throne of England by the arms of France. On such a question as this there was no difference between Tory and Whig. When the death, in 1700, of the last child of the Princess Anne had been followed by a new Act of Succession, not a voice had been raised for James or his son; and the descendants of the daughter of Charles the First, Henrietta of Orleans, whose only child had married the Catholic Duke of Savoy, were passed over in the same silence. The Parliament fell back on the line of James the First. His daughter Elizabeth had married the Elector Palatine, and her only surviving child, Sophia, was the wife of the late and the mother of the present Elector of Hanover. It was in Sophia and her heirs, being Protestants, that the Act of Settlement vested the Crown. It was enacted that every English sovereign must be in communion with the Church of England as by law established. All future kings were forbidden to leave England without consent of Parliament, and foreigners were excluded from all public posts. The independence of justice was established by a clause which provided that no judge should be removed from office save on an address from Parliament to the Crown. The two principles that the King acts only through his ministers, and that these ministers are responsible to Parliament, were asserted by a requirement that all public business should be formally done in the Privy Council, and all its decisions signed by its members—provisions which went far to complete the parliamentary Constitution which had been drawn up by the Bill of Rights. The national union which had already been shown in this action of the Tory Parliament, now showed itself in the King's welcome on his return from the Hague, where the conclusion of a new Grand Alliance between the Emperor, Holland, and the United Provinces, had rewarded William's patience and skill. The Alliance was soon joined by Denmark, Sweden, the Palatinate, and the bulk of the German States. The Parliament of 1702, though still Tory in the main, replied to William's stirring appeal by voting forty thousand soldiers and as many sailors for the coming struggle. A Bill of Attainder was passed against the new Pretender; and all members of either House and all public officials were sworn to uphold the succession of the House of Hanover.

But the King's weakness was already too great to allow

of his taking the field; and he was forced to entrust the war in the Netherlands to the one Englishman who had shown himself capable of a great command. John Churchhill, Earl of Marlborough, was born in 1650, the son of a Devonshire Cavalier, whose daughter became at the Restoration mistress of the Duke of York. The shame of Arabella did more perhaps than her father's loyalty to win for her brother a commission in the royal Guards; and, after five years' service abroad under Turenne, the young captain became colonel of an English regiment which was retained in the service of France. He had already shown some of the qualities of a great soldier, an unruffled courage, a bold and venturous temper held in check by a cool and serene judgment, a vigilance and capacity for enduring fatigue which never forsook him. In later years he was known to spend a whole day in reconnoitring, and at Blenheim he remained on horseback for fifteen hours. But courage and skill in arms did less for Churchill on his return to the English court than his personal beauty. In the French camp he had been known as "the handsome Englishman;" and his manners were as winning as his person. Even in age his address was almost irresistible: "he engrossed the graces," says Chesterfield: and his air never lost the careless sweetness which won the favor of Lady Castlemaine. A present of £5,000 from the King's mistress laid the foundation of a fortune which grew rapidly to greatness, as the prudent forethought of the handsome young soldier hardened into the avarice of age. But it was to the Duke of York that Churchill looked mainly for advancement, and he earned it by the fidelity with which as a member of his household he clung to the Duke's fortunes during the dark days of the Popish Plot. He followed James to the Hague and to Edinburgh, and on his master's return he was rewarded with a peerage and the colonelcy of the Life Guards. The service he rendered James after his accession by saving the royal army from a surprise at Sedgemoor would have been yet more splendidly acknowledged but for the King's bigotry. In spite of his master's personal solicitations Churchill remained true to Protestantism; but he knew James too well to count on further favor. Luckily he had now found a new groundwork for his fortunes in the growing influence of his wife over the King's second daughter, Anne; and at

the crisis of the Revolution the adhesion of Anne to the cause of Protestantism was of the highest value. No sentiment of gratitude to his older patron hindered Marlborough from corresponding with the Prince of Orange, from promising Anne's sympathy to William's effort, or from deserting the ranks of the King's army when it faced William in the field. His desertion proved fatal to the royal cause; but great as this service was it was eclipsed by a second. It was by his wife's persuasion that Anne was induced to forsake her father and take refuge in Danby's camp. Unscrupulous as his conduct had been, the services which he rendered to William were too great to miss their reward. He became Earl of Marlborough; he was put at the head of a force during the Irish war where his rapid successes won William's regard; and he was given high command in the army of Flanders. But the sense of his power over Anne soon turned Marlborough from plotting treason against James to plot treason against William. Great as was his greed of gold, he had married Sarah Jennings, a penniless beauty of Charles's Court, in whom a violent and malignant temper was strangely combined with a power of winning and retaining love. Churchill's affection for her ran like a thread of gold through the dark web of his career. In the midst of his marches and from the very battle-field he writes to his wife with the same passionate tenderness. The composure which no danger or hatred could ruffle broke down into almost womanish depression at the thought of her coldness or at any burst of her violent humor. He never left her without a pang. "I did for a great while with a perspective glass look upon the cliffs," he once wrote to her after setting out on a campaign, "in hopes that I might have had one sight of you." It was no wonder that the woman who inspired Marlborough with a love like this bound to her the weak and feeble nature of Princess Anne. The two friends threw off the restraints of state, and addressed each other as "Mrs. Freeman" and "Mrs. Morley." It was on his wife's influence over her friend that the Earl's ambition counted in its designs against William. His plan was to drive the King from the throne by backing the Tories in their opposition to the war as well as by stirring to frenzy the English hatred of foreigners, and to seat Anne in his place. The discovery of his designs roused the King to a burst of unusual resentment,

"Were I and my Lord Marlborough private persons," William exclaimed, "the sword would have to settle between us." As it was, he could only strip the Earl of his offices and command, and drive his wife from St. James's. Anne followed her favorite, and the court of the Princess became the centre of the Tory opposition; while Marlborough opened a correspondence with James. So notorious was his treason that on the eve of the French invasion of 1692 he was one of the first of the suspected persons sent to the Tower.

The death of Mary forced William to recall Anne, who became by this event his successor; and with Anne the Marlboroughs returned to court. The King could not bend himself to trust the Earl again; but as death drew near he saw in him the one man whose splendid talents fitted him, in spite of the baseness and treason of his life, to rule England and direct the Grand Alliance in his stead. He employed Marlborough therefore to negotiate the treaty of alliance with the Emperor, and put him at the head of the army in Flanders. But the Earl had only just taken the command when a fall from his horse proved fatal to the broken frame of the King. "There was a time when I should have been glad to have been delivered out of my troubles," the dying man whispered to Portland, "but I own I see another scene, and could wish to live a little longer." He knew, however, that the wish was vain, and commended Marlborough to Anne as the fittest person to lead her armies and guide her counsels. Anne's zeal needed no quickening. Three days after her accession the Earl was named Captain-General of the English forces at home and abroad, and entrusted with the entire direction of the war. His supremacy over home affairs was secured by the construction of a purely Tory administration with Lord Godolphin, a close friend of Marlborough, as Lord Treasurer at its head. The Queen's affection for his wife ensured him the support of the Crown at a moment when Anne's personal popularity gave the Crown a new weight with the nation. In England, indeed, party feeling for the moment died away. All save the extreme Tories were won over to the war now that it was waged on behalf of a Tory queen by a Tory general, while the most extreme of the Whigs were ready to back even a Tory general in waging a Whig war. Abroad, however, William's

death shook the Alliance to its base; and even Holland wavered in dread of being deserted by England in the coming struggle. But the decision of Marlborough soon did away with this distrust. Anne was made to declare from the throne her resolve to pursue with energy the policy of her predecessor. The Parliament was brought to sanction vigorous measures for the prosecution of the war. The new general hastened to the Hague, received the command of the Dutch as well as of the English forces, and drew the German powers into the Confederacy with a skill and adroitness which even William might have envied. Never was greatness more quickly recognized than in the case of Marlborough. In a few months he was regarded by all as the guiding spirit of the Alliance, and princes whose jealousy had worn out the patience of the King yielded without a struggle to the counsels of his successor. His temper fitted him in an especial way to be the head of a great confederacy. Like William, he owed little of his power to any early training. The trace of his neglected education was seen to the last in his reluctance to write. "Of all things," he said to his wife, "I do not love writing." To pen a despatch indeed was a far greater trouble to him than to plan a campaign. But nature had given him qualities which in other men spring specially from culture. His capacity for business was immense. During the next ten years he assumed the general direction of the war in Flanders and in Spain. He managed every negotiation with the courts of the allies. He watched over the shifting phases of English politics. He crossed the Channel to win over Anne to a change in the Cabinet, or hurried to Berlin to secure the due contingent of Electoral troops from Brandenburg. At one and the same moment men saw him reconciling the Emperor with the Protestants of Hungary, stirring the Calvinists of the Cévennes into revolt, arranging the affairs of Portugal, and providing for the protection of the Duke of Savoy. But his air showed no trace of fatigue or haste or vexation. He retained to the last the indolent grace of his youth. His natural dignity was never ruffled by an outbreak of temper. Amidst the storm of battle his soldiers saw their leader "without fear of danger or in the least hurry, giving his orders with all the calmness imaginable." In the cabinet he was as cool as on the battle-field. He met with the same equable serenity

the pettiness of the German princes, the phlegm of the Dutch, the ignorant opposition of his officers, the libels of his political opponents. There was a touch of irony in the simple expedients by which he sometimes solved problems which had baffled cabinets. The touchy pride of the King of Prussia made him one of the most vexatious among the allies, but all difficulty with him ceased when Marlborough rose at a state banquet and handed him a napkin. Churchill's composure rested partly indeed on a pride which could not stoop to bare the real self within to the eyes of meaner men. In the bitter moments before his fall he bade Godolphin burn some querulous letters which the persecution of his opponents had wrung from him. "My desire is that the world may continue in their error of thinking me a happy man, for I think it better to be envied than pitied." But in great measure it sprang from the purely intellectual temper of his mind. His passion for his wife was the one sentiment which tinged the colorless light in which his understanding moved. In all else he was without love or hate, he knew neither doubt nor regret. In private life he was a humane and compassionate man; but if his position required it he could betray Englishmen to death, or lead his army to a butchery such as that of Malplaquet. Of honor or the finer sentiments of mankind he knew nothing; and he turned without a shock from guiding Europe and winning great victories to heap up a matchless fortune by peculation and greed. He is perhaps the only instance of a man of real greatness who loved money for money's sake. The passions which stirred the men around him, whether noble or ignoble, were to him simply elements in an intellectual problem which had to be solved by patience. "Patience will overcome all things," he writes again and again. "As I think most things are governed by destiny, having done all things we should submit with patience."

As a statesman the high qualities of Marlborough were owned by his bitterest foes. "Over the Confederacy," says Bolingbroke, "he, a new, a private man, acquired by merit and management a more decided influence than high birth, confirmed authority, and even the crown of Great Britain, had given to King William." But great as he was in the council, he was even greater in the field. He stands alone amongst the masters of the art of war as a captain whose

victories began at an age when the work of most men is done. Though he served as a young officer under Turenne and for a few months in Ireland and the Netherlands, he had held no great command till he took the field in Flanders at the age of fifty-two. He stands alone, too, in his unbroken good fortune. Voltaire notes that he never besieged a fortress which he did not take, or fought a battle which he did not win. His difficulties came not so much from the enemy, as from the ignorance and timidity of his own allies. He was never defeated in the field, but victory after victory was snatched from him by the incapacity of his officers or the stubbornness of the Dutch. What startled the cautious strategists of his day was the vigor and audacity of his plans. Old as he was, Marlborough's designs had from the first all the dash and boldness of youth. On taking the field in 1702 he at once resolved to force a battle in the heart of Brabant. The plan was foiled by the timidity of the Dutch deputies. But his resolute advance across the Meuse drew the French forces from that river, and enabled him to reduce fortress after fortress in a series of sieges, till the surrender of Liège closed a campaign which cut off the French from the Lower Rhine, and freed Holland from all danger of an invasion. The successes of Marlborough had been brought into bolder relief by the fortunes of the war in other quarters. Though the Imperialist general, Prince Eugene of Savoy, showed his powers by a surprise of the French army at Cremona, no real successes had been won in Italy. An English descent on the Spanish coast ended in failure. In Germany the Bavarians joined the French, and the united armies defeated the forces of the Empire. It was in this quarter that Louis resolved to push his fortunes. In the spring of 1703 a fresh army under Marshal Villars again relieved the Bavarian Elector from the pressure of the Imperial forces, and only a strife which arose between the two commanders hindered the joint armies from marching on Vienna. Meanwhile the timidity of the Dutch deputies served Louis well in the Low countries. The hopes of Marlborough, who had been raised to a Dukedom for his services in the previous year, were again foiled by the deputies of the States-General. Serene as his temper was, it broke down before their refusal to co-operate in an attack on Antwerp and French Flanders; and the prayers of Godolphin

and of the pensionary Heinsius alone induced him to withdraw his offer of resignation. But in spite of his victories on the Danube, of the blunders of his adversaries on the Rhine, and the sudden aid of an insurrection which broke out in Hungary, the difficulties of Louis were hourly increasing. The accession of Savoy to the Grand Alliance threatened his armies in Italy with destruction. That of Portugal gave the allies a base of operations against Spain. The French King's energy however rose with the pressure; and while the Duke of Berwick, a natural son of James the Second, was despatched against Portugal, and three small armies closed round Savoy, the flower of the French troops joined the army of Bavaria on the Danube; for the bold plan of Louis was to decide the fortunes of the war by a victory which would wrest peace from the Empire under the walls of Vienna.

The master-stroke of Louis roused Marlborough at the opening of 1704 to a master-stroke in return; but the secrecy and boldness of the Duke's plan deceived both his enemies and his allies. The French army in Flanders saw in his march upon Maintz only a design to transfer the war into Elsass. The Dutch were lured into suffering their troops to be drawn as far from Flanders as Coblentz by proposals for an imaginary campaign on the Moselle. It was only when Marlborough crossed the Neckar and struck through the centre of Germany for the Danube that the true aim of his operations was revealed. After struggling through the hill country of Würtemberg, he joined the Imperial army under the Prince of Baden, stormed the heights of Donauwerth, crossed the Danube and the Lech, and penetrated into the heart of Bavaria. The crisis drew the two armies which were facing one another on the Upper Rhine to the scene. The arrival of Marshal Tallard with thirty thousand French troops saved the Elector of Bavaria for the moment from the need of submission; but the junction of his opponent, Prince Eugene, with Marlborough raised the contending forces again to an equality. After a few marches the armies met on the north bank of the Danube, near the little town of Hochstadt and the village of Blindheim or Blenheim, which have given their names to one of the most memorable battles in the history of the world. In one respect the struggle which followed stands almost unrivalled, for the whole of the Teutonic race was

represented in the strange medley of Englishmen, Dutchmen, Hanoverians, Danes, Würtembergers and Austrians who followed Marlborough and Eugene. The French and Bavarians, who numbered like their opponents some fifty thousand men, lay behind a little stream which ran through swampy ground to the Danube. Their position was a strong one, for its front was covered by the swamp, its right by the Danube, its left by the hill-country in which the stream rose; and Tallard had not only entrenched himself, but was far superior to his rival in artillery. But for once Marlborough's hands were free. "I have great reason," he wrote calmly home, "to hope that everything will go well, for I have the pleasure to find all the officers willing to obey without knowing any other reason than that it is my desire, which is very different from what it was in Flanders, where I was obliged to have the consent of a council of war for everything I undertook." So formidable were the obstacles, however, that though the allies were in motion at sunrise, it was not till midday that Eugene, who commanded on the right, succeeded in crossing the stream. The English foot at once forded it on the left and attacked the village of Blindheim in which the bulk of the French infantry were entrenched; but after a furious struggle the attack was repulsed, while as gallant a resistance at the other end of the line held Eugene in check. The centre, however, which the French believed to be unassailable, had been chosen by Marlborough for the chief point of attack; and by making an artificial road across the morass he was at last enabled to throw his eight thousand horsemen on the French cavalry which occupied this position. Two desperate charges which the Duke headed in person decided the day. The French centre was flung back on the Danube and forced to surrender. Their left fell back in confusion on Hochstadt: while their right, cooped up in Blindheim and cut off from retreat, became prisoners of war. Of the defeated army only twenty thousand escaped. Twelve thousand were slain, fourteen thousand were captured. Germany was finally freed from the French; and Marlborough, who followed the wreck of the French host in its flight to Elsass, soon made himself master of the Lower Moselle. But the loss of France could not be measured by men or fortresses. A hundred victories since Rocroi had taught the world to regard the French army as invincible,

when Blenheim and the surrender of the flower of the French soldiery broke the spell. From that moment the terror of victory passed to the side of the allies, and "Malbrook" became a name of fear to every child in France.

In England itself the victory of Blenheim aided to bring about a great change in the political aspect of affairs. The Tories were resolved to create a permanent Tory majority in the Commons by excluding Nonconformists from the municipal corporations, which returned the bulk of the borough members. The Protestant Dissenters, while adhering to their separate congregations, in which they were now protected by the Toleration Act, "qualified for office" by the "occasional conformity" of receiving the sacrament at Church once in the year. It was against this "occasional conformity" that the Tories introduced a test to exclude the Nonconformists; and this test at first received Marlborough's support. But it was steadily rejected by the Lords as often as it was sent up to them, and it was soon guessed that their resistance was secretly backed by both Marlborough and Godolphin. Tory as he was, in fact, Marlborough had no mind for an unchecked Tory rule, or for a revivial of religious strife which would be fatal to the war. But he strove in vain to propitiate his party by inducing the Queen to set aside the tenths and first-fruits hitherto paid by the clergy to the Crown as a fund for the augmentation of small benefices, a fund which still bears the name of Queen Anne's Bounty. The Commons showed their resentment by refusing to add a grant of money to the grant of a Dukedom after his first campaign; and the higher Tories, with Lord Nottingham at their head, began to throw every obstacle they could in the way of the continuance of the war. At last they quitted office in 1704, and Marlborough replaced them by Tories of a more moderate stamp who were still in favor of the war: by Robert Harley, who became Secretary of State, and Henry St. John, a man of splendid talents, who was named Secretary at War. The Duke's march into Germany, which pledged England to a struggle in the heart of the Continent, embittered the political strife. The high Tories and Jacobites threatened, if Marlborough failed, to bring his head to the block, and only the victory of Blenheim saved him from political ruin. Slowly and against his will the Duke drifted from his own party to the party which really backed

his policy. He availed himself of the national triumph over Blenheim to dissolve Parliament; and when the election of 1705, as he hoped returned a majority in favor of the war, his efforts brought about a coalition between the moderate Tories who still clung to him and the Whig Junto, whose support was purchased by making a Whig, William Cowper, Lord Keeper, and by sending Lord Sunderland as envoy to Vienna. The bitter attacks of the peace party were entirely foiled by this union, and Marlborough at last felt secure at home. But he had to bear disappointment abroad. His plan of attack along the line of the Moselle was defeated by the refusal of the Imperial army to join him. When he entered the French lines across the Dyle, the Dutch generals withdrew their troops; and his proposal to attack the Duke of Villeroy in the field of Waterloo was rejected in full council of war by the deputies of the States with cries of "murder" and "massacre." Even Marlborough's composure broke into bitterness at the blow. "Had I had the same power I had last year," he wrote home, "I could have won a greater victory than that of Blenheim." On his complaint the States recalled their commissaries, but the year was lost; nor had greater results been brought about in Italy or on the Rhine. The spirits of the allies were only sustained by the romantic exploits of Lord Peterborough in Spain. Profligate, unprincipled, flighty as he was, Peterborough had a genius for war, and his seizure of Barcelona with a handful of men, his recognition of the old liberties of Aragon, roused that province to support the cause of the second son of the Emperor, who had been acknowledged as King of Spain by the allies under the title of Charles the Third. Catalonia and Valencia soon joined Aragon in declaring for Charles: while Marlborough spent the winter of 1705 in negotiations at Vienna, Berlin, Hanover, and the Hague, and in preparations for the coming campaign. Eager for freedom of action, and sick of the Imperial generals as of the Dutch, he planned a march over the Alps and a campaign in Italy; and though his designs were defeated by the opposition of the allies, he found himself unfettered when he again appeared in Flanders in 1706. The French marshal Villeroy was as eager as Marlborough for an engagement; and the two armies met on the 23rd of May at the village of Ramillies on the undulating plain

which forms the highest ground in Brabant. The French were drawn up in a wide curve with morasses covering their front. After a feint on their left, Marlborough flung himself on their right wing at Ramillies, crushed it in a brilliant charge that he led in person, and swept along their whole line till it broke in a rout which only ended beneath the walls of Louvain. In an hour and a half the French had lost fifteen thousand men, their baggage, and their guns; and the line of the Scheldt, Brussels, Antwerp and Bruges became the prize of the victors. It only needed four successful sieges which followed the battle of Ramillies to complete the deliverance of Flanders.

The year which witnessed the victory of Ramillies remains yet more memorable as the year which witnessed the final Union of England with Scotland. As the undoing of the earlier union had been the first work of the Government of the Restoration, its revival was one of the first aims of the Government which followed the Revolution. But the project was long held in check by religious and commercial jealousies. Scotland refused to bear any part of the English debt. England would not yield any share in her monopoly of trade with the colonies. The English Churchmen longed for a restoration of Episcopacy north of the border, while the Scotch Presbyterians would not hear even of the legal toleration of Episcopalians. In 1703, however, an Act of Settlement which passed through the Scotch Parliament at last brought home to English statesmen the dangers of further delay. In dealing with this measure the Scotch Whigs, who cared only for the independence of their country, joined hand in hand with the Scotch Jacobites, who looked only to the interests of the Pretender. The Jacobites excluded from the Act the name of the Princess Sophia; the Whigs introduced a provision that no sovereign of England should be recognized as sovereign of Scotland save upon security given to the religion, freedom, and trade of the Scottish people. Great as the danger arising from such a measure undoubtedly was, for it pointed to a recognition of the Pretender in Scotland on the Queen's death, and such a recognition meant war between Scotland and England, it was only after three years' delay that the wisdom and resolution of Lord Somers brought the question to an issue. The Scotch proposals of a federative rather than a legislative union were set aside by his firmness; the commercial jeal-

ousies of the English trader were put by; and the Act of Union provided that the two kingdoms should be united into one under the name of Great Britain, and that the succession to the crown of this United Kingdom should be ruled by the provisions of the English Act of Settlement. The Scotch Church and the Scotch Law were left untouched: but all rights of trade were thrown open, and a uniform system of coinage adopted. A single Parliament was henceforth to represent the United Kingdom, and for this purpose forty-five Scotch members were added to the five hundred and thirteen English members of the House of Commons, and sixteen representative peers to the one hundred and eight who formed the English House of Lords. In Scotland the opposition was bitter and almost universal. The terror of the Presbyterians indeed was met by an Act of Security which became part of the Treaty of Union, and which required an oath to support the Presbyterian Church from every sovereign on his accession. But no securities could satisfy the enthusiastic patriots or the fanatical Cameronians. The Jacobites sought troops from France, and plotted a Stuart restoration. The nationalists talked of seceding from the Houses which voted for the Union, and of establishing a rival Parliament. In the end, however, good sense and the loyalty of the trading classes to the cause of the Protestant succession won their way. The measure was adopted by the Scotch Parliament, and the Treaty of Union became in 1707 a legislative Act to which Anne gave her assent in noble words. "I desire," said the Queen, "and expect from my subjects of both nations that from henceforth they act with all possible respect and kindness to one another, that so it may appear to all the world they have hearts disposed to become one people." Time has more than answered these hopes. The two nations whom the Union brought together have ever since remained one. England gained in the removal of a constant danger of treason and war. To Scotland the Union opened up new avenues of wealth which the energy of its people turned to wonderful account. The farms of Lothian have become models of agricultural skill. A fishing town on the Clyde has grown into the rich and populous Glasgow. Peace and culture have changed the wild clansmen of the Highlands into herdsmen and farmers. Nor was the change followed by any loss of

national spirit. The world has hardly seen a mightier and more rapid development of national energy than that of Scotland after the Union. All that passed away was the jealousy which had parted since the days of Edward the First two peoples whom a common blood and common speech proclaimed to be one. The Union between Scotland and England has been real and stable simply because it was the legislative acknowledgment and enforcement of a national fact.

With the defeat of Ramillies the fortunes of France reached their lowest ebb. The loss of Flanders was followed by the loss of Italy after a victory by which Eugene relieved Turin; and not only did Peterborough hold his ground in Spain, but Charles the Third with an army of English and Portuguese entered Madrid. Marlborough was at the height of his renown. Ramillies gave him strength enough to force Anne, in spite of her hatred of the Whigs, to fulfil his compact with them by admitting Lord Sunderland, the bitterest leader of their party, to office. But the system of political balance which he had maintained till now began at once to break down. Constitutionally, Marlborough's was the last attempt to govern England on other terms than those of party government, and the union of parties to which he had clung ever since his severance from the extreme Tories soon became impossible. The growing opposition of the Tories to the war threw the Duke more and more on the support of the Whigs, and the Whigs sold their support dearly. Sunderland, who had inherited his father's conceptions of party government, was resolved to restore a strict party administration on a purely Whig basis, and to drive the moderate Tories from office in spite of Marlborough's desire to retain them. The Duke wrote hotly home at the news of the pressure which the Whigs were putting on him. "England," he said, "will not be ruined because a few men are not pleased." Nor was Marlborough alone in his resentment. Harley foresaw the danger of his expulsion from office, and began to intrigue at court, through Mrs. Masham, a bedchamber woman of the Queen, who was supplanting the Duchess in Anne's favor, against the Whigs and against Marlborough. St. John, who owed his early promotion to office to the Duke's favor, was driven by the same fear to share Harley's schemes. Marlborough strove to win both of them back, but he was help-

less in the hands of the only party that steadily supported the war. A factious union of the Whigs with their opponents, though it roused the Duke to a burst of unusual passion in Parliament, effected its end by convincing him of the impossibility of further resistance. The opposition of the Queen indeed was stubborn and bitter. Anne was at heart a Tory, and her old trust in Marlborough died with his submission to the Whig demands. It was only by the threat of resignation that he had forced her to admit Sunderland to office; and the violent outbreak of temper with which the Duchess enforced her husband's will changed the Queen's friendship for her into a bitter resentment. Marlborough was driven to increase this resentment by fresh compliances with the conditions which the Whigs imposed on him, by removing Peterborough from his command as a Tory general, and by wresting from Anne her consent to the dismissal from office of Harley and St. John with the moderate Tories whom they headed. Their removal was followed by the complete triumph of the Whigs. Somers became President of the Council, Wharton Lord-Lieutenant of Ireland, while lower posts were occupied by men destined to play a great part in our later history, such as the young Duke of Newcastle and Robert Walpole. Meanwhile, the great struggle abroad went on, with striking alternations of success. France rose with singular rapidity from the crushing blow of Ramillies. Spain was recovered for Philip by a victory of Marshal Berwick at Almanza. Villars won fresh triumphs on the Rhine, while Eugene, who had penetrated into Provence, was driven back into Italy. In Flanders, Marlborough's designs for taking advantage of his great victory were foiled by the strategy of the Duke of Vendôme and by the reluctance of the Dutch, who were now wavering towards peace. In the campaign of 1708, however, Vendôme, in spite of his superiority in force, was attacked and defeated at Oudenarde; and though Marlborough was hindered from striking at the heart of France by the timidity of the English and Dutch statesmen, he reduced Lille, the strongest of its frontier fortresses, in the face of an army of relief which numbered a hundred thousand men. The pride of Louis was at last broken by defeat and by the terrible suffering of France. He offered terms of peace which yielded all that the allies had fought for. He consented to

withdraw his aid from Philip of Spain, to give up ten Flemish fortresses to the Dutch, and to surrender to the Empire all that France had gained since the Treaty of Westphalia. He offered to acknowledge Anne, to banish the Pretender from his dominions, and to demolish the fortifications of Dunkirk, a port hateful to England as the home of the French privateers.

To Marlborough peace now seemed secure; but in spite of his counsels, the allies and the Whig Ministers in England demanded that Louis should with his own troops compel his grandson to give up the crown of Spain. "If I must wage war," replied the King, "I had rather wage it against my enemies than against my children." In a bitter despair he appealed to France; and exhausted as it was, the campaign of 1709 proved how nobly France answered his appeal. The terrible slaughter which bears the name of the battle of Malplaquet showed a new temper in the French soldiers. Starving as they were, they flung away their rations in their eagerness for the fight, and fell back at its close in serried masses that no efforts of Marlborough could break. They had lost twelve thousand men, but the forcing their lines of entrenchment had cost the allies a loss of double that number. Horror at such a "deluge of blood" increased the growing weariness of the war; and the rejection of the French offers was unjustly attributed to a desire on the part of Marlborough of lengthening out a contest which brought him profit and power. A storm of popular passion burst suddenly on the Whigs. Its occasion was a dull and silly sermon in which a High Church divine, Dr. Sacheverell, maintained the doctrine of non-resistance at St. Paul's. His boldness challenged prosecution; but in spite of the warning of Marlborough and of Somers, the Whig Ministers resolved on his impeachment before the Lords, and the trial at once widened into a great party struggle. An outburst of popular enthusiasm in Sacheverell's favor showed what a storm of hatred had gathered against the Whigs and the war. The most eminent of the Tory Churchmen stood by his side at the bar, crowds escorted him to the court and back again, while the streets rang with cries of "The Church and Dr. Sacheverell." A small majority of the peers found the preacher guilty, but the light sentence they inflicted was in effect an acquittal, and bonfires and illuminations over the whole country welcomed it as a Tory triumph.

The party whom the Whigs had striven to crush were roused to new life. The expulsion of Harley and St. John from the ministry had given the Tories leaders of a more subtle and vigorous stamp than the High Churchmen who had quitted office in the first years of the war, and St. John brought into play a new engine of political attack whose powers soon made themselves felt. In the *Examiner* and in a crowd of pamphlets and periodicals which followed in its train, the humor of Prior, the bitter irony of Swift, and St. John's own brilliant sophistry spent themselves on the abuse of the war and of its general. "Six millions of supplies and almost fifty millions of debt!" Swift wrote bitterly; "the High Allies have been the ruin of us!" Marlborough was ridiculed and reviled, he was accused of insolence, cruelty and ambition, of corruption and greed. Even his courage was called in question. The turn of popular feeling freed Anne at once from the pressure beneath which she had bent: and the subtle intrigue of Harley was busy in undermining the Ministry. The Whigs, who knew the Duke's alliance with them had simply been forced on him by the war, were easily persuaded that the Queen had no aim but to humble him, and looked coolly on at the dismissal of his son-in-law, Sunderland, and his friend, Godolphin. Marlborough on his part was lured by hopes of reconciliation with his old party, and looked on as coolly while Anne dismissed the Whig Ministers and appointed a Tory Ministry in their place, with Harley and St. John at its head. But the intrigues of Harley paled before the subtle treason of St. John. Resolute to drive Marlborough from his command, he fed the Duke's hopes of reconciliation with the Tories, till he led him to acquiesce in his wife's dismissal, and to pledge himself to a co-operation with the Tory policy. It was the Duke's belief that a reconciliation with the Tories was effected that led him to sanction the despatch of troops which should have strengthened his army in Flanders on a fruitless expedition against Canada, though this left him too weak to carry out a masterly plan which he had formed for a march into the heart of France in the opening of 1711. He was unable even to risk a battle or to do more than to pick up a few seaboard towns, and St. John at once turned the small results of the campaign into an argument for the conclusion of peace. In defiance of an article of the

Grand Alliance which pledged its members not to carry on separate negotiations with France, St. John, who now became Lord Bolingbroke, pushed forward a secret accommodation between England and France. It was for this negotiation that he had crippled Marlborough's campaign; and it was the discovery of his perfidy which revealed to the Duke how utterly he had been betrayed, and forced him at last to break with the Tory Ministry. He returned to England; and his efforts induced the House of Lords to denounce the contemplated peace; but the support of the Commons and the Queen, and the general hatred of the war among the people, enabled Harley to ride down all resistance. At the opening of 1712 the Whig majority in the House of Lords was swamped by the creation of twelve Tory peers. Marlborough was dismissed from his command, charged with peculation, and condemned as guilty by a vote of the House of Commons. The Duke at once withdrew from England, and with his withdrawal all opposition to the peace was at an end.

Marlborough's flight was followed by the conclusion of a Treaty at Utrecht between France, England, and the Dutch; and the desertion of his allies forced the Emperor at last to make peace at Rastadt. By these treaties the original aim of the war, that of preventing the possession of France and Spain by the House of Bourbon, was abandoned. No precaution was taken against the dangers it involved to the "balance of power," save by a provision that the two crowns should never be united on a single head, and by Philip's renunciation of all right of succession to the throne of France. The principle on which the Treaties were based was in fact that of the earlier Treaties of Partition. Philip retained Spain and the Indies: but he ceded his possessions in Italy and the Netherlands with the Island of Sardinia to Charles of Austria, who had now become Emperor, in satisfaction of his claims; while he handed over Sicily to the Duke of Savoy. To England he gave up not only Minorca but Gibraltar, two positions which secured her the command of the Mediterranean. France had to consent to the re-establishment of the Dutch barrier on a greater scale than before; to pacify the English resentment against the French privateers by the dismantling of Dunkirk; and not only to recognize the right of Anne to the crown, and the Protestant succession in the House of Hanover,

but to consent to the expulsion of the Pretender from her soil. The failure of the Queen's health made the succession the real question of the day, and it was a question which turned all politics into faction and intrigue. The Whigs, who were still formidable in the Commons, and who showed the strength of their party in the Lords by defeating a Treaty of Commerce, in which Bolingbroke anticipated the greatest financial triumph of William Pitt and secured freedom of trade between England and France were zealous for the succession of the Elector; nor did the Tories really contemplate any other plan. But on the means of providing for his succession Harley and Bolingbroke differed widely. Harley inclined to an alliance between the moderate Tories and the Whigs. The policy of Bolingbroke, on the other hand, was so to strengthen the Tories by the utter overthrow of their opponents, that whatever might be the Elector's sympathies they could force their policy on him as King. To ruin his rival's influence he introduced a Schism Bill, which hindered any Nonconformist from acting as a schoolmaster or a tutor; and which broke Harley's plans by creating a more bitter division than ever between Tory and Whig. But its success went beyond his intentions. The Whigs regarded the Bill as the first step in a Jacobite restoration. The Electress Sophia was herself alarmed, and the Hanoverian ambassador demanded for the son of the Elector, the future George the Second, who had been created Duke of Cambridge, a summons as peer to the coming Parliament, with the aim of securing the presence in England of a Hanoverian Prince in case of the Queen's death. The Queen's anger, fanned by Bolingbroke, broke out in a letter to the Electress which warned her that "such conduct may imperil the succession itself;" and in July Anne was brought to dismiss Harley, now Earl of Oxford, and to construct a strong and united Tory Ministry which would back her in her resistance to the Elector's demand. As the crisis grew nearer, both parties prepared for civil war. In the beginning of 1714 the Whigs had made ready for a rising on the Queen's death, and invited Marlborough from Flanders to head them, in the hope that his name would rally the army to their cause. Bolingbroke, on the other hand, intent on building up a strong Tory party, made the Duke of Ormond, whose sympathies were known to be in favor of the Pre-

tender's succession, Warden of the Cinque Ports, the district in which either claimant of the crown must land, while he gave Scotland in charge to the Jacobite Earl of Mar. But events moved faster than his plans. Anne was suddenly struck with apoplexy. The Privy Council at once assembled, and at the news the Whig Dukes of Argyll and Somerset entered the Council Chamber without summons and took their places at the board. The step had been taken in secret concert with the Duke of Shrewsbury, who was President of the Council in the Tory Ministry, but a rival of Bolingbroke and an adherent of the Hanoverian succession. The act was a decisive one. The right of the House of Hanover was at once acknowledged, Shrewsbury was nominated as Lord Treasurer by the Council, and the nomination was accepted by the dying Queen. Bolingbroke, though he remained Secretary of State, suddenly found himself powerless and neglected, while the Council took steps to provide for the emergency. Four regiments were summoned to the capital in the expectation of a civil war. But the Jacobites were hopeless and unprepared; and on the death of Anne the Elector George of Hanover, who had become heir to the throne by his mother's death, was proclaimed King of England without a show of opposition.

Section X.—Walpole, 1712—1742.*

The accession of George the First marked a change in the position of England in the European Commonwealth. From the age of the Plantagenets the country had stood apart from more than passing contact with the fortunes of the Continent. But the Revolution had forced her to join the Great Alliance of the European peoples; and shameful as were some of its incidents, the Peace of Utrecht left her the main barrier against the ambition of the House of Bourbon. And not only did the Revolution set irrevocably among the powers of

* *Authorities.*—Coxe's Life of Sir Robert Walpole, Horace Walpole's "Memoirs of the Reign of George II.," and Lord Hervey's amusing Memoirs from the accession of George II. to the death of Queen Caroline, give the main materials on one side; Bolingbroke's Letter to Sir William Wyndham, his "Patriot King," and his correspondence afford some insight into the other. Horace Walpole's Letters to Sir Horace Mann give a minute account of his father's fall. A sober and judicious account of the whole period may be found in Lord Stanhope's "History of England from the Peace of Utrecht."

Europe, but it assigned her a special place among them. The result of the alliance and the war had been to establish what was then called a "balance of power" between the great European states; a balance which rested indeed not so much on any natural equilibrium of forces as on a compromise wrung from warring nations by the exhaustion of a great struggle; but which, once recognized and established, could be adapted and readjusted, it was hoped, to the varying political conditions of the time. Of this balance of power, as recognized and defined in the Treaty of Utrecht and its successors, England became the special guardian. The stubborn policy of the Georgian statesmen has left its mark on our policy ever since. In struggling for peace and for the sanctity of treaties, even though the struggle was one of selfish interest, England took a ply which she has never wholly lost. Warlike and imperious as is her national temper, she has never been able to free herself from a sense that her business in the world is to seek peace alike for herself and for the nations about her, and that the best security for peace lies in her recognition, amidst whatever difficulties and seductions, of the force of international engagements and the sanctity of treaties.

At home the new King's accession was followed by striking political results. Under Anne the throne had regained much of the older influence which it lost through William's unpopularity; but under the two sovereigns who followed Anne the power of the Crown lay absolutely dormant. They were strangers, to whom loyalty in its personal sense was impossible; and their character as nearly approached insignificance as it is possible for human character to approach it. Both were honest and straightforward men, who frankly accepted the irksome position of constitutional kings. But neither had any qualities which could make their honesty attractive to the people at large. The temper of George the First was that of a gentleman usher; and his one care was to get money for his favorites and himself. The temper of George the Second was that of a drill-sergeant who believed himself master of his realm while he repeated the lessons he had learnt from his wife, and which his wife had learnt from the Minister. Their Court is familiar enough in the witty memoirs of the time; but as political figures the two Georges are almost absent

from our history. William of Orange had not only used the power of rejecting bills passed by the two Houses, but had kept in his own hands the control of foreign affairs. Anne had never yielded even to Marlborough her exclusive right of dealing with Church preferment, and had presided to the last at the Cabinet Councils of her ministers. But with the accession of the Georges these reserves passed away. No sovereign since Anne's death has appeared at a Cabinet Council, or has ventured to refuse his assent to an Act of Parliament. As Elector of Hanover indeed the King still dealt with Continental affairs: but his personal interference roused an increasing jealousy, while it affected in a very slight degree the foreign policy of his English counsellors. England, in short, was governed not by the King, but by the Whig ministers of the Crown. Nor had the Whigs to fear any effective pressure from their political opponents. "The Tory party," Bolingbroke wrote after Anne's death, "is gone." In the first House of Commons indeed which was called by the new King, the Tories hardly numbered fifty members; while a fatal division broke their strength in the country at large. In their despair the more vehement among them turned to the Pretender. Lord Oxford was impeached and sent to the Tower; Bolingbroke and the Duke of Ormond fled from England to take office under the son of King James. At home Sir William Wyndham seconded their efforts by building up a Jacobite faction out of the wreck of the Tory party. The Jacobite secession gave little help to the Pretender, while it dealt a fatal blow to the Tory cause. England was still averse from a return of the Stuarts; and the suspicion of Jacobite designs not only alienated the trading classes, who shrank from the blow to public credit, which a Jacobite repudiation of the debt would bring about, but deadened the zeal even of the parsons and squires; while it was known to have sown a deep distrust of the whole Tory party in the heart of the new sovereign. The Crown indeed now turned to the Whigs; while the Church, which up to this time had been the main stumbling-block of their party, was sinking into political insignificance, and was no longer a formidable enemy. For more than thirty years the Whigs ruled England. But the length of their rule was not wholly due to the support of the Crown or the secession of the Tories. It was

in some measure due to the excellent organization of their party. While their adversaries were divided by differences of principle and without leaders of real eminence, the Whigs stood as one man on the principles of the Revolution and produced great leaders who carried them into effect. They submitted with admirable discipline to the guidance of a knot of great nobles, to the houses of Bentinck, Manners, Campbell, and Cavendish, to the Fitzroys and Lennoxes, the Russells and Grenvilles, families whose resistance to the Stuarts, whose share in the Revolution, whose energy in setting the line of Hanover on the throne, gave them a claim to power. It was due yet more largely to the activity with which the Whigs devoted themselves to the gaining and preserving an ascendency in the House of Commons. The support of the commercial classes and of the great towns was secured not only by a resolute maintenance of public credit, but by the special attention which each ministry paid to questions of trade and finance. Peace and the reduction of the land-tax conciliated the farmers and the landowners, while the Jacobite sympathies of the bulk of the squires, and their consequent withdrawal from all share in politics, threw even the representation of the shires for a time into Whig hands. Of the county members, who formed the less numerous but the weightier part of the Lower House, nine-tenths were for some years relatives and dependents of the great Whig families. Nor were coarser means of controlling Parliament neglected. The wealth of the Whig houses was lavishly spent in securing a monopoly of the small and corrupt constituencies which made up a large part of the borough representation. It was spent yet more unscrupulously in parliamentary bribery. Corruption was older than Walpole or the Whig Ministry, for it sprang out of the very transfer of power to the House of Commons which had begun with the Restoration. The transfer was complete, and the House was supreme in the State; but while freeing itself from the control of the Crown, it was as yet imperfectly responsible to the people. It was only at election time that a member felt the pressure of public opinion. The secrecy of parliamentary proceedings, which had been needful as a safeguard against royal interference with debate, served as a safeguard against interference on the part of constituencies. This strange union of immense power with ab-

solute freedom from responsibility brought about its natural results in the bulk of members. A vote was too valuable to be given without recompense; and parliamentary support had to be bought by places, pensions, and bribes in hard cash. But dexterous as was their management, and compact as was their organization, it was to nobler qualities than these that the Whigs owed their long rule over England. They were true throughout to the principles on which they had risen into power, and their unbroken administration converted those principles into national habits. Before their long rule was over, Englishmen had forgotten that it was possible to persecute for difference of opinion, or to put down the liberty of the press, or to tamper with the administration of justice, or to rule without a Parliament.

That this policy was so firmly grasped and so steadily carried out was due above all to the genius of Robert Walpole. Born in 1676, he entered Parliament two years before William's death as a young Norfolk landowner of fair fortune, with the tastes and air of the class from which he sprang. His big square figure, his vulgar good-humored face were those of a common country squire. And in Walpole the squire underlay the statesman to the last. He was ignorant of books, he "loved neither writing nor reading," and if he had a taste for art, his real love was for the table, the bottle, and the chase. He rode as hard as he drank. Even in moments of political peril, the first despatch he would open was the letter from his gamekeeper. There was the temper of the Norfolk fox-hunter in the "doggedness" which Marlborough noted as his characteristic, in the burly self-confidence which declared "If I had not been Prime Minister I should have been Archbishop of Canterbury," in the stubborn courage which conquered the awkwardness of his earlier efforts to speak, or met single-handed at the last the bitter attacks of a host of enemies. There was the same temper in the genial good-humor which became with him a new force in politics. No man was ever more fiercely attacked by speakers and writers, but he brought in no "gagging Act" for the press; and though the lives of most of his assailants were in his hands through their intrigues with the Pretender, he made little use of his power over them. Where his country breeding showed itself most, however, was in the shrewd, narrow, honest char-

acter of his mind. Though he saw very clearly, he could not see far, and he would not believe what he could not see. He was thoroughly straightforward and true to his own convictions, so far as they went. "Robin and I are two honest men," the Jacobite Shippen owned in later years, when contrasting him with the factious opponents: "he is for King George and I am for King James, but those men with long cravats only desire place either under King George or King James." He saw the value of the political results which the Revolution had won, and he carried out his "Revolution principles" with a rare fidelity through years of unquestioned power. But his prosaic good sense turned sceptically away from the poetic and passionate sides of human feeling. Appeals to the loftier or purer motives of action he laughed at as "school-boy flights." For young members who talked of public virtue or patriotism he had one good-natured answer: "You will soon come off that and grow wiser."

How great a part Walpole was to play no one could as yet foresee. Though his vigor in the cause of his party had earned him the bitter hostility of the Tories in the later years of Anne, and a trumped-up charge of peculation had served in 1712 as a pretext for expelling him from the House and committing him to the Tower, at the accession of George the First Walpole was far from holding the commanding position he was soon to assume. The first Hanoverian Ministry was drawn wholly from the Whig party, but its leaders and Marlborough found themselves alike set aside. The direction of affairs was entrusted to the new Secretary of State, Lord Townshend; his fellow Secretary was General Stanhope, who was raised to the peerage. It was as Townshend's brother-in-law, rather than from a sense of his actual ability, that Walpole successively occupied the posts of Paymaster of the Forces, Chancellor of the Exchequer, and First Lord of the Treasury, in the new administration. The first work of the Ministry was to meet a desperate attempt of the Pretender to gain the throne. There was no real prospect of success, for the active Jacobites in England were few, and the Tories were broken and dispirited by the fall of their leaders. The death of Louis ruined all hope of aid from France; the hope of Swedish aid proved as fruitless; but in spite of Bolingbroke's counsels James Stuart resolved to act alone. Without

informing his new minister, he ordered the Earl of Mar to give the signal for revolt in the North. In Scotland the triumph of the Whigs meant the continuance of the House of Argyll in power, and the rival Highland clans were as ready to fight the Campbells under Mar as they had been ready to fight them under Dundee or Montrose. But Mar was a leader of different stamp from these. Six thousand Highlanders joined him at Perth, but his cowardice or want of conduct kept his army idle, till Argyll had gathered forces to meet it in an indecisive engagement at Sheriffmuir. The Pretender who arrived too late for the action, proved a yet more sluggish and incapable leader than Mar: and at the close of 1715 the advance of fresh forces drove James oversea again and dispersed the clans to their hills. In England the danger passed away like a dream. The accession of the new King had been followed by some outbreaks of riotous discontent; but at the talk of Highland risings and French invasions Tories and Whigs alike rallied round the throne; while the army went hotly for King George. The suspension of the Habeas Corpus Act, and the arrest of their leader, Sir William Wyndham, cowed the Jacobites; and not a man stirred in the west when Ormond appeared off the coast of Devon, and called on his party to rise. Oxford alone, where the University was a hot bed of Jacobitism, showed itself restless; and a few of the Catholic gentry rose in Northumberland, under Lord Derwentwater and Mr. Forster. The arrival of two thousand Highlanders who had been sent to join them by Mar spurred them to a march into Lancashire, where the Catholic party was strongest; but they were soon cooped up in Preston, and driven to a surrender. The Ministry availed itself of its triumph to gratify the Nonconformists by a repeal of the Schism and Occasional Conformity Acts, and to venture on a great constitutional change. Under the Triennial Bill in William's reign the duration of a Parliament was limited to three years. Now that the House of Commons however was become the ruling power in the State, a change was absolutely required to secure steadiness and fixity of political action; and in 1716 this necessity coincided with the desire of the Whigs to maintain in power a thoroughly Whig Parliament. The duration of Parliament was therefore extended to seven years by the Septennial Bill. But the Jacobite rising

brought about a yet more momentous change in English policy abroad. At the moment when the landing of James in Scotland had quickened the anxiety of King George that France should be wholly detached from his cause, the actual state of European politics aided to bring about a new triple alliance between France, England, and Holland.

Since the death of Louis the Fourteenth in 1715 France had been ruled by the Duke of Orleans as Regent for the young King, Louis the Fifteenth. The Duke stood next in the succession to the crown, if Philip of Spain observed the renunciation of his rights which he had made in the Treaty of Utrecht. It was well known, however, that Philip had no notion of observing his renunciation, and the constant dream of every Spaniard was to recover all that Spain had given up. To attempt this was to defy Europe; for Savoy had gained Sicily; the Emperor held the Netherlands, Naples, and the Milanese; Holland looked on the Barrier fortresses as vital to its own security; while England clung tenaciously to the American trade. But the boldness of Cardinal Alberoni, who was now the Spanish Minister, accepted the risk; and while his master was intriguing against the Regent in France, Alberoni promised aid to the Jacobite cause as a means of preventing the interference of England with his designs. His first attempt was to recover the Italian provinces which Philip had lost, and armaments greater than Spain had seen for a century reduced Sardinia in 1717. England and France at once drew together and entered into a compact by which France guaranteed the succession of the House of Hanover in England, and England the succession of the House of Orleans, should Louis the Fifteenth die without heirs; and the two powers were joined, though unwillingly, by Holland. When in the summer of 1718 a strong Spanish force landed in Sicily, and made itself master of the island, the appearance of an English squadron in the Straits of Messina was followed by an engagement in which the Spanish fleet was all but destroyed. Alberoni strove to avenge the blow by fitting out an armament which the Duke of Ormond was to command for a revival of the Jacobite rising in Scotland. But the ships were wrecked in the Bay of Biscay; and the accession of Austria with Savoy to the Triple Alliance left Spain alone in the face of Europe. The progress of the French armies in the north

of Spain forced Philip at last to give way. Alberoni was dismissed; and the Spanish forces were withdrawn from Sardinia and Sicily. The last of these islands now passed to the Emperor, Savoy being compensated for its loss by the acquisition of Sardinia, from which its Duke took the title of King; while the work of the Treaty of Utrecht was completed by the Emperor's renunciation of his claims on the crown of Spain, and Philip's renunciation of his claims on the Milanese and the two Sicilies.

The struggle however had shown the difficulties which the double position of its sovereign was to bring on England. In his own mind George cared more for the interests of his Electorate of Hanover than of his kingdom; and these were now threatened by Charles XII. of Sweden, whose anger had been roused at the cession to Hanover of the Swedish possessions of Bremen and Verden by the King of Denmark, who had seized them while Charles was absent in Turkey. The despatch of a British fleet into the Baltic to overawe Sweden identified England with the policy of Hanover, and Charles retorted by joining with Alberoni, and by concluding an alliance with the Czar, Peter the Great, for a restoration of the Stuarts. Luckily for the new dynasty his plans were brought to an end by his death at the siege of Frederickshall; but the policy which provoked them had already brought about the dissolution of the Ministry. In assenting to a treaty of alliance with Hanover against Sweden, they had yielded to the fact that Bremen and Verden were not only of the highest importance to Hanover, which was thus brought into contact with the sea, but of hardly less value to England, as they secured the mouths of the Elbe and the Weser, the chief inlets for British commerce into Germany, in the hands of a friendly state. But they refused to go further in carrying out a Hanoverian policy; the anger of the King was seconded by intrigues among the ministers; and in 1717 Townshend and Walpole had been forced to resign their posts. In the reconstituted cabinet Lords Sunderland and Stanhope remained supreme; and their first aim was to secure the maintenance of the Whig power by a constitutional change. Harley's creation of twelve peers to ensure the sanction of the Lords to the Treaty of Utrecht showed that the Crown possessed a power of swamping the majority in the House of Peers. In

1720 therefore the Ministry introduced a bill, suggested as was believed by Sunderland, which professed to secure the liberty of the Upper House by limiting the power of the Crown in the creation of fresh Peers. The number of Peers was permanently fixed at the number then sitting in the House; and creations could only be made when vacancies occurred. Twenty-five hereditary Scotch Peers were subsituted for the sixteen elected Peers for Scotland. The bill however was strenuously opposed by Walpole. It would in fact have rendered representative government impossible. For representative government was now coming day by day more completely to mean government by the will of the House of Commons, carried out by a Ministry which served as the mouthpiece of that will. But it was only through the prerogative of the Crown, as exercised under the advice of such a Ministry, that the Peers could be forced to bow to the will of the Lower House in matters where their opinion was averse to it; and the proposal of Sunderland would have brought legislation and government to a dead lock. The Peerage Bill owed its defeat to Walpole's opposition; and his rivals were forced to admit him, with Townshend, into the Ministry, though they held subordinate places. But this soon gave way to a more natural arrangement. The sudden increase of English commerce begot at this moment the mania of speculation. Ever since the age of Elizabeth the unknown wealth of Spanish America had acted like a spell upon the imagination of Englishmen; and Harley gave countenance to a South Sea Company, which promised a reduction of the public debt as the price of the monopoly of the Spanish trade. Spain however clung jealously to her old prohibitions of all foreign commerce; and the Treaty of Utrecht only won for England the right of engaging in the negro slave-trade, and of despatching a single ship to the coast of Spanish America. But in spite of all this, the Company again came forward, offering in exchange for new privileges to pay off national burdens which amounted to nearly a million a year. It was in vain that Walpole warned the Ministry and the country against this "dream." Both went mad; and in 1720 bubble Company followed bubble Company, till the inevitable reaction brought a general ruin in its train. The crash brought Stanhope to the grave. Of his colleagues, many were found to have re-

ceived bribes from the South Sea Company to back its frauds. Craggs, the Secretary of State, died of terror at the investigation; Aislabie, the Chancellor of the Exchequer, was sent to the Tower; and in the general wreck of his rivals Walpole mounted again into power. In 1721 he became First Lord of the Treasury, while Townshend returned to his post of Secretary of State. But their relative position was now reversed. Townshend had been the head in the earlier administration: in this Walpole was resolved, to use his own characteristic phrase, that "the firm should be Walpole and Townshend and not Townshend and Walpole."

If no Minister has fared worse at the hands of poets and historians, there are few whose greatness has been more impartially recognized by practical statesmen. The years of his power indeed are years without parallel in our history for political stagnation. His long administration of more than twenty years is almost without a history. All legislative and political activity seemed to cease with his entry into office. Year after year passed by without a change. In the third year of his Ministry there was but one division in the House of Commons. The Tory members were so few that for a time they hardly cared to attend its sittings; and in 1722 the loss of Bishop Atterbury of Rochester, who was convicted of correspondence with the Pretender, deprived of his bishopric, and banished by Act of Parliament, deprived the Jacobites of their only remaining leader. Walpole's one care was to maintain the quiet which was reconciling the country to the system of the Revolution. But this inaction fell in with the temper of the nation at large. It was popular with the class which commonly presses for political activity. The energy of the trading class was absorbed in the rapid extension of commerce and accumulation of wealth. So long as the country was justly and temperately governed the merchant and shopkeeper were content to leave government in the hands that held it. All they asked was to be let alone to enjoy their new freedom, and develop their new industries. And Walpole let them alone. Progress became material rather than political, but the material progress of the country was such as England had never seen before. The work of keeping England quiet and of giving quiet to Europe, was in itself a noble one; and it is the temper with which he carried on this work which

gives Walpole his place among English statesmen. He was the first and he was the most successful of our Peace Ministers. "The most pernicious circumstances," he said, "in which this country can be are those of war; as we must be losers while it lasts, and cannot be great gainers when it ends." It was not that the honor or influence of England suffered in his hands, for he won victories by the firmness of his policy and the skill of his negotiations as effectual as any which are won by arms. But in spite of the complications of foreign affairs, and the pressure from the Court and the Opposition, it is the glory of Walpole that he resolutely kept England at peace. Peace indeed was hard to maintain. The Emperor Charles the Sixth had issued a Pragmatic Sanction, by which he provided that his hereditary dominions should descend unbroken to his daughter, Maria Theresa; but no European State had yet consented to guarantee her succession. Spain, still resolute to regain her lost possessions, and her old monopoly of trade with her American Colonies, seized the opportunity of detaching the Emperor from the Alliance of the Four Powers, which left her isolated in Europe. She promised to support the Pragmatic Sanction in return for a pledge from Charles to aid in wresting Gibraltar and Minorca from England, and in securing to a Spanish prince the succession to Parma, Piacenza, and Tuscany. A grant of the highest trading privileges in her American dominions to a commercial company which the Emperor had established at Ostend, in defiance of the Treaty of Westphalia and the remonstrances of England and Holland, revealed this secret alliance; and there were fears of the adhesion of Russia. The danger was met for a while by an alliance of England, France, and Prussia; but the withdrawal of the last power again gave courage to the confederates, and in 1727 the Spaniards besieged Gibraltar, while Charles threatened an invasion of Holland. The moderation of Walpole alone averted an European war. While sending British squadrons to the Baltic, the Spanish coast, and America, he succeeded by diplomatic pressure in again forcing the Emperor to inaction; Spain was at last brought to sign the Treaty of Seville, and to content herself with a promise of the succession of a Spanish prince to the Duchies of Parma and Tuscany; and the discontent of Charles at this concession was allayed in 1731 by giving the guarantee of England to the Pragmatic Sanction.

As Walpole was the first of our Peace Ministers, so he was the first of our Financiers. He was far indeed from discerning the powers which later statesmen have shown to exist in a sound finance, but he had the sense to see, what no minister had till then seen, that the wisest course a statesman can take in presence of a great increase in national industry and national wealth is to look quietly on and let it alone. At the outset of his rule he declared in a speech from the Throne that nothing would more conduce to the extension of commerce "than to make the exportation of our own manufactures, and the importation of the commodities used in the manufacturing of them, as practicable and easy as may be." The first act of his financial administration was to take off the duties from more than a hundred British exports, and nearly forty articles of importation. In 1730 he broke in the same enlightened spirit through the prejudice which restricted the commerce of the colonies to the mother-country alone, by allowing Georgia and the Carolinas to export their rice directly to any part of Europe. The result was that the rice of America soon drove that of Italy and Egypt from the market. His Excise Bill, defective as it was, was the first measure in which an English Minister showed any real grasp of the principles of taxation. The wisdom of Walpole was rewarded by a quick upgrowth of prosperity. Our exports, which were six millions in value at the beginning of the century, had doubled by the middle of it. The rapid development of the Colonial trade gave England a new wealth. In Manchester and Birmingham, whose manufactures were now becoming of importance, population doubled in thirty years. Bristol, the chief seat of the West Indian trade, rose into new prosperity. Liverpool, which owes its creation to the new trade with the West, sprang up from a little country town into the third port in the kingdom. With peace and security, and the wealth that they brought with them, the value of land, and with it the rental of every country gentleman, rose fast. But this upgrowth of wealth around him never made Walpole swerve from a rigid economy, from the steady reduction of the debt, or the diminution of fiscal duties. Even before the death of George the First the public burdens were reduced by twenty millions.

The accession of George the Second in 1727 seemed to give

a fatal shock to Walpole's power; for the new King was known to have hated his father's Minister hardly less than he had hated his father. But hate Walpole as he might, the King was absolutely guided by the adroitness of his wife, Caroline of Anspach; and Caroline had resolved that there should be no change in the Ministry. The years which followed were in fact those in which Walpole's power reached its height. He gained as great an influence over George the Second as he had gained over his father. His hold over the House of Commons remained unshaken. The country was tranquil and prosperous. The prejudices of the landed gentry were met by a steady effort to reduce the land-tax. The Church was quiet. The Jacobites were too hopeless to stir. A few trade measures and social reforms crept quietly through the Houses. An inquiry into the state of the gaols showed that social thought was not utterly dead. A bill of great value enacted that all proceedings in courts of justice should henceforth be in the English language. Only once did Walpole break his tranquillity by an attempt at a great measure of statesmanship. No tax had from the first moment of its introduction been more unpopular than the Excise. Its origin was due to Pym and the Long Parliament, who imposed duties on beer, cider, and perry, which at the restoration produced an annual income of more than six hundred thousand pounds. The war with France brought with it the malt-tax, and additional duties on spirits, wine, tobacco, and other articles. So great had been the increase in the public wealth that the return from the Excise amounted at the death of George the First to nearly two millions and a half a year. But its unpopularity remained unabated, and even philosophers like Locke contended that the whole public revenue should be drawn from direct taxes upon the land. Walpole, on the other hand, saw in the growth of indirect taxation a means of winning over the country gentry to the new dynasty of the Revolution by freeing the land from all burdens whatever. Smuggling and fraud diminished the revenue by immense sums. The loss on tobacco alone amounted to a third of the whole duty. The Excise Bill of 1733 met this evil by the establishment of bonded warehouses, and by the collection of the duties from the inland dealers in the form of Excise and not of Customs. The first measure would have made London

a free port, and doubled English trade. The second would have so largely increased the revenue, without any loss to the consumer, as to enable Walpole to repeal the land-tax. In the case of tea and coffee alone, the change in the mode of levying the duty was estimated to bring in an additional hundred thousand pounds a year. The necessaries of life and the raw materials of manufacture were in Walpole's plan to remain absolutely untaxed. The scheme was an anticipation of the principles which have guided English finance since the triumph of free trade; but in 1733 Walpole stood ahead of his time. A violent agitation broke out; riots almost grew into revolt; and in spite of the Queen's wish to put down resistance by force, Walpole withdrew the bill. "I will not be the Minister," he said with noble self-command, "to enforce taxes at the expense of blood." What had fanned popular prejudice into a flame during the uproar was the violence of the so-called "Patriots." In the absence of a strong opposition and of great impulses to enthusiasm a party breaks readily into factions; and the weakness of the Tories joined with the stagnation of public affairs to breed faction among the Whigs. Walpole too was jealous of power; and as his jealousy drove colleague after colleague out of office, they became leaders of a party whose sole aim was to thrust him from his post. Greed of power indeed was the one passion which mastered his robust common-sense. Townshend was turned out of office in 1730, Lord Chesterfield in 1733; and though he started with the ablest administration the country had known, Walpole was left after twenty years of supremacy with but one man of ability in his cabinet, the Chancellor, Lord Hardwicke. With the single exception of Townshend, the colleagues whom his jealousy dismissed plunged into an opposition more factious and unprincipled than has ever disgraced English politics. The "Patriots," as they called themselves, owned Pulteney as their head; they were reinforced by a band of younger Whigs —the "Boys," as Walpole named them—whose temper revolted alike against the inaction and cynicism of his policy, and whose spokesman was a young cornet of horse, William Pitt; and they rallied to these the fragment of the Tory party which still took part in politics, and which was guided for a while by the virulent ability of Bolingbroke, whom Walpole had suffered to return from exile, but to whom he had refused

the restoration of his seat in the House of Lords. But Walpole's defeat on the Excise Bill had done little to shake his power, and Bolingbroke withdrew to France in despair at the failure of his efforts.

Abroad the first signs of a new danger showed themselves in 1733, when the peace of Europe was broken afresh by disputes which rose out of a contested election to the throne of Poland. Austria and France were alike drawn into the strife; and in England the awakening jealousy of French designs roused a new pressure for war. The new King too was eager to fight, and her German sympathies inclined even Caroline to join in the fray. But Walpole stood firm for the observance of neutrality. "There are fifty thousand men slain this year in Europe," he boasted as the strife went on, "and not one Englishman." The intervention of England and Holland succeeded in 1736 in restoring peace; but the country noted bitterly that peace was bought by the triumph of both branches of the House of Bourbon. A new Bourbon monarchy was established at the cost of the House of Austria by the cession of the Two Sicilies to a Spanish Prince, in exchange for his right of succession to Parma and Tuscany. On the other hand, Lorraine passed finally into the hands of France. The birth of children to Louis the Fifteenth had settled all questions of succession in France, and no obstacle remained to hinder their familiy sympathies from uniting the Bourbon Courts in a common action. As early as 1733 a Family Compact had been secretly concluded between France and Spain, the main object of which was the ruin of the maritime supremacy of Britain. Spain bound herself to deprive England gradually of its commercial privileges in her American dominions, and to transfer them to France. France in return engaged to support Spain at sea, and to aid her in the recovery of Gibraltar. The caution with which Walpole held aloof from the Polish war rendered this compact inoperative for the time; but neither of the Bourbon courts ceased to look forward to its future execution. No sooner was the war ended than France strained every nerve to increase her fleet; while Spain steadily tightened her restrictions on British commerce with her American colonies. The trade with Spanish America, which, illegal as it was, had grown largely through the connivance of Spanish port-officers during the long alliance of

England and Spain in the wars against France, had at last received a legal recognition in the Peace of Utrecht. It was indeed left under narrow restrictions; but these were evaded by a vast system of smuggling which rendered what remained of the Spanish monopoly all but valueless. The efforts of Philip however to bring down English intercourse with his colonies to the importation of negroes and the despatch of a single ship, as stipulated by the Treaty of Utrecht, brought about collisions which made it hard to keep the peace. The ill-humor of the trading classes rose to madness in 1738 when a merchant captain named Jenkins told at the bar of the House of Commons the tale of his torture by the Spaniards, and produced an ear which, he said, they had cut off with taunts at the English king. It was in vain that Walpole strove to do justice to both parties, and that he battled stubbornly against the cry for an unjust and impolitic war. The Emperor's death was now close at hand; and at such a juncture it was of the highest importance that England should be free to avail herself of every means to guard the European settlement. But his efforts were in vain. His negotiations were foiled by the frenzy of the one country and the pride of the other. At home his enemies assailed him with a storm of abuse. Ballad-singers trolled out their rimes to the crowd on "the cur-dog of Britain and spaniel of Spain." His position had been weakened by the death of the Queen; and it was now weakened yet more by the open hostility of the Prince of Wales. His mastery of the House of Commons too was no longer unquestioned. The Tories were slowly returning to Parliament. The numbers and the violence of the "Patriots" had grown with the open patronage of Prince Frederick. The country was slowly turning against him. With the cry for a commercial war the support of the trading class failed him. But it was not till he stood utterly alone that Walpole gave way and that he consented in 1739 to a war against Spain.

"They may ring their bells now," the great minister said bitterly, as peals and bonfires welcomed his surrender; "but they will soon be wringing their hands." His foresight was at once justified. No sooner had Admiral Vernon appeared off the coast of South America with an English fleet, and captured Porto Bello, than France formally declared that she

would not consent to any English settlement on the mainland of South America, and despatched two squadrons to the West Indies. At this crisis the death of Charles the Sixth forced on the European struggle which Walpole had dreaded. France saw her opportunity for finishing the work which Henry the Second had begun of breaking up the Empire into a group of powers too weak to resist French aggression. While the new King of Prussia, Frederick the Second, claimed Silesia, Bavaria claimed the Austrian Duchies, which passed with the other hereditary dominions, according to the Pragmatic Sanction, to the Queen of Hungary, Maria Theresa. In union therefore with Spain, which aimed at the annexation of the Milanese, France promised her aid to Prussia and Bavaria; while Sweden and Sardinia allied themselves to France. In the summer of 1741 two French armies entered Germany, and the Elector of Bavaria appeared unopposed before Vienna. Never had the House of Austria stood in such peril. Its opponents counted on a division of its dominions. France claimed the Netherlands, Spain the Milanese, Bavaria the kingdom of Bohemia, Frederick the Second Silesia. Hungary and the Duchy of Austria alone were left to Maria Theresa. Walpole, though still true to her cause, advised her to purchase Frederick's aid against France and her allies by the cession of part of Silesia; but the "Patriots" spurred her to refusal by promising her the aid of England. Walpole's last hope of rescuing Austria was broken, and Frederick was driven to conclude an alliance with France. But the Queen refused to despair. She won the support of Hungary by restoring its constitutional rights; and British subsidies enabled her to march at the head of an Hungarian army to the rescue of Vienna, to overrun Bavaria, and repulse an attack of Frederick on Moravia in the spring of 1742. On England's part, however, the war was waged feebly and ineffectively. Admiral Vernon was beaten before Carthagena; and Walpole was charged with thwarting and starving the war. He still repelled the attacks of the "Patriots" with wonderful spirit; but in a new Parliament his majority dropped to sixteen, and in his own cabinet he became almost powerless. The buoyant temper which had carried him through so many storms broke down at last. "He who was asleep as soon as his head touched the pillow," writes his son, "now never sleeps above

an hour without waking: and he who at dinner always forgot his own anxieties, and was more gay and thoughless than all the company, now sits without speaking, and with his eyes fixed for an hour together." The end was in fact near; and in the opening of 1742 the dwindling of his majority to three forced Walpole to resign.

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